THE LIFE
OF
THE HOLY SPIRIT

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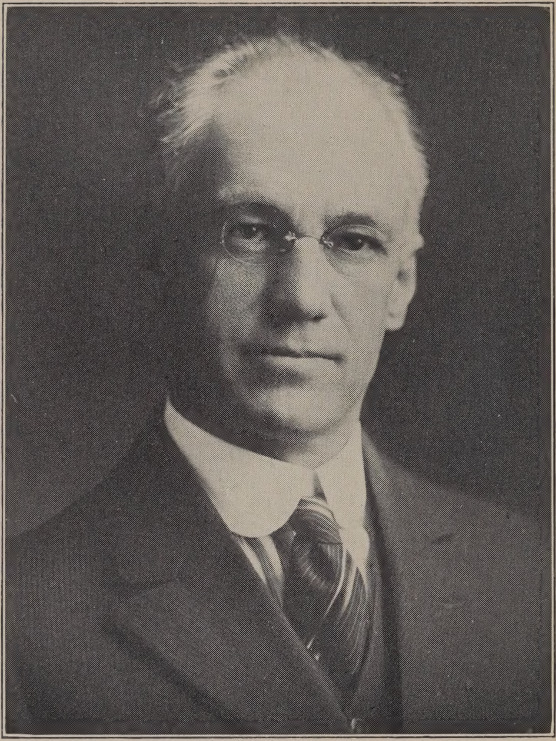

JAMES R. MCINTIRE

1527 W. 47th Street
Los Angeles, California

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THE LIFE
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THE HOLY SPIRIT

By

REV. JAMES R. MCINTIRE, PH.B.
1527 W. 47th Street, Los Angeles, California

Oskaloosa College, The College of the Bible, Lexington, Ky.,
The University of Chicago

Thirty-five years a pastor in the Christian Church
(Disciples of Christ)

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DEDICATION

Dedicated to the Upper Room on Mount Zion, in Jerusalem, and to the one hundred and twenty disciples who tarried there until they were "endued with power from on high" (Luke 24:49; Acts 2:1-4); and to the promotion of Prayer Rooms in all churches everywhere and in all church conventions, to the end that the Holy Spirit may have His way in the church of today as He had with the disciples at Pentecost on the birthday of the church nineteen hundred years ago.

PREFACE

It has always seemed easier for men to honor the unseen member of the Triune God, than it has been to honor the One manifesting Himself upon the earth.

When Jesus was here in Person, men honored the God of Abraham and of Isaac, and of Jacob, but they rejected Jesus.

Now that the Holy Spirit is the resident member of the Godhead on earth, men rightly give the chief place of honor to the Risen Christ, but they either ignore the Holy Spirit or else they do not know Him. There is more confusion of thought concerning the Holy Spirit than there is of either the Father or the Son.

Multitudes of people who believe as much in the personality of the Holy Spirit as they believe in the personality of Jesus Christ, want to know the Spirit as they know Jesus and as they know the Father; and we believe that if they are willing to go with us in this way that will be new to many people, they will find Him.

What we shall see and hear along this way will abundantly reward us for listening for His voice, and waiting for His power. Moses went up into a mountain where others had walked before him; but Moses heard God speaking to him, and saw God's glory where others had failed to hear and see.

Many people have read the Bible and have come to know prophets and apostles and to understand the Lord Jesus, and have become His disciples; but few have known the Holy Spirit well enough to allow Him to give them power to bear witness.

It is one thing to know the Lord Jesus and to be His disciple; it is quite another thing to be a witness for Him. Jesus came to bear witness to the truth, and then He returned to the Father. Now the Holy Spirit is the chief witness, ''He shall testify of me'' (John 15:26), and ''It is the Spirit that beareth witness'' (1 John 5:6); and we ought to become as familiar with His life on earth as we are with that of Christ, and then He can make us witnesses, ''But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me'' (Acts 1:8).

If men knew Jesus Christ, they would become His disciples without delay; and the reason many do not know Him is because those who have been their teachers have either ignored the Holy Spirit or else they have not been willing to be used as channels of His power.

The life of Jesus Christ, the Second Person of the Godhead, has been written by many different authors; but so far as we know this is the first attempt to write a life of the Holy Spirit, the Third Person.

The author's purpose has been to create a new interest in the Holy Spirit in His relation to the Father, and to the Son, and to believers; and to help make it possible for those who want to know Him more perfectly to know Him so well that He may not only deepen and enrich their spiritual lives but also make them real witnesses for Christ, and use them in evangelistic revivals throughout the world.

"Come Holy Spirit, for moved by Thee
The Prophets wrote and spoke:
Unlock the Truth: Thyself the Key,
Unseal the sacred Book."

—*Unknown.*

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Be still! Just now be still!
Something thy soul hath never heard,
Something unknown to any song of bird.
Something unknown to any wind, or wave, or star,
A message from the Fatherland afar,
That with sweet joy the homesick soul shall thrill,
Cometh to thee if thou canst but be still.

Be still! Just now be still!
There comes a presence very mild and sweet;
White are the sandals of His noiseless feet.
It is the Comforter whom Jesus sent
To teach thee what the words He uttered meant.
The willing, waiting spirit He doth fill.
If thou wouldst hear the message,
Dear soul, be still!

—*Streams in the Desert.**

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CHAPTER I

HIS MANIFESTATION UPON THE EARTH

In writing the life of a person we begin with his name, then tell of his birth, and something about his family, the places where he lived, his educational advantages, what he did for the world, and close with his going out of the world.

The life of Christ as usually written begins with His birth in Bethlehem, then tells the names that were given Him, the events in the thirty years of His private life; then His baptism in water, the teaching in parable and miracle in which He set forth the principles of His kingdom, and closes with His death, burial, resurrection, and ascension from earth to the Father, and His sending the Holy Spirit upon His disciples according to the promise which He made to them while He was yet with them.

THE HOLY SPIRIT IN THE BEGINNING

We are beginning this life of the Holy Spirit with His presence with God in the beginning; then we shall tell of His frequent visits to the earth when He came mightily upon some of the men of Old Testament times as He directed the affairs

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The Scripture quotations in these pages are taken from the Authorized, or King James Version of the Bible, only we use the name Holy Spirit instead of Holy Ghost.

of God's chosen people; and then of His fuller manifestation of His presence at Pentecost. His life will unfold before us as we speak of His names and of their meaning, the places where He lives, the things He does for the believer, for the church and the world.

The life will close as it began with His presence with God, after His work in the church on earth has been accomplished, and He has been called to return with the church to the Father and the Son, to share their glory.

We understand from the statements in God's Word that before Jesus Christ was born as a child, that is, before "the Word was made flesh, and dwelt among us" (John 1:14), He lived with God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:2).

So, before the Holy Spirit became manifest on earth, He, too, lived with God in the beginning, and worked with God. "And the Spirit of God moved (brooded) upon the face of the waters" (Gen. 1:2). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God'' (Heb. 9:14). The Holy Spirit also worked with man in the beginning of his life on earth, for it is written, ''And the Lord said, My Spirit shall not always strive with man'' (Gen. 6:3).

> And chiefly Thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for Thou knowest, Thou from the first
> Wast present, and with mighty wings outspread
> Dove-like sat'st brooding on the vast abyss,
> And mad'st it pregnant with life.
>
> —MILTON

In the beginning of the Old Testament it is God first, ''In the beginning God'' (Gen. 1:1), and then the Spirit, ''And the Spirit of God moved'' (Gen. 1:2), and last the Word, ''And God said'' (Gen. 1:3). In the New Testament the order is changed: it is the Father, the Son, and the Holy Spirit, ''baptizing them in the name of the Father, and of the Son, and of the Holy Spirit'' (Matt. 28:19). The Holy Spirit in His relation to God and to men is mentioned in the Old Testament as follows: ''And the Spirit of God moved upon the face of the waters'' (Gen. 1:2), ''My Spirit shall not always strive with man'' (Gen. 6:3). Speaking of Bezaleel: ''And I have filled him with the Spirit of God'' (Exod. 31:3; 35:31). Of Moses, ''And I will take of the spirit which is upon thee, and will put it upon them'' (Num. 11:17, 25, 26, 29). That certain men, chosen of God, were inspired by the Holy Spirit in those days, as they were in the New Testament is shown by the frequent use of the words, ‘‘And the spirit of the Lord came upon him’’; of Balaam, ‘‘And the spirit of God came upon him’’ (Num. 24:2); of Othniel, ‘‘And the Spirit of the Lord came upon him’’ (Judges 3:10), ‘‘But the Spirit of the Lord came upon Gideon’’ (Judges 6:34), ‘‘Then the Spirit of the Lord came upon Jephthah’’ (Judges 11:29); of Sampson, ‘‘And the Spirit of the Lord came mightily upon him’’ (Judges 14:6, 19); of Saul, ‘‘And the Spirit of the Lord will come upon thee’’ (1 Sam. 10:6, 10; 11:6); of David, ‘‘And the Spirit of the Lord came upon David from that day forward’’ (1 Sam. 16:13). ‘‘The Spirit of God was upon the messengers of Saul, and they also prophesied’’ (1 Sam. 19:20), ‘‘and the Spirit of God was upon him also, and he went on, and prophesied’’ (1 Sam. 19:23). ‘‘The Spirit of the Lord spake by me, and his word was in my tongue’’ (2 Sam. 23:2). ‘‘And the Spirit of God came upon Azariah,’’ ‘‘and the Spirit of God came upon Zechariah’’ (2 Chron. 15:1; 24:20).

‘‘Cast me not away from thy presence; and take not thy holy spirit from me’’ (Psalm 51:11). ‘‘Thou sendest forth thy spirit.’’ ‘‘Whither shall I go from thy spirit?’’ (Psalms 104:30; 139:7).

Of Jesus, ‘‘And the spirit of the Lord shall rest upon him,’’ ‘‘Who hath directed the Spirit of the Lord,'' ''I have put my spirit upon him,'' ''I will pour my spirit upon thy seed,'' ''And now the Lord God, and his Spirit, hath sent me,'' ''The Spirit of the Lord shall lift up a standard against him,'' ''My spirit that is upon thee, and my words which I have put in thy mouth,'' ''The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek'' (Isaiah 11:2; 40:13; 42:1; 44:3; 48:16; 59:19, 21; 61:1). ''But they rebelled, and vexed his holy Spirit,'' ''Where is he that put his holy Spirit within him?'' ''The Spirit of the Lord caused him to rest'' (Isaiah 63:10, 11, 14).

There are many references in Ezekiel: ''The Word of the Lord came expressly unto Ezekiel the priest,'' ''And they went every one straight forward: whither the spirit was to go, they went''; ''whithersoever the spirit was to go, they went, thither was their spirit to go'' (Ezekiel 1:3, 12, 20). ''And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.'' ''Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from this place.'' ''Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house'' (Ezekiel 2:2; 3:12, 24). ''Moreover the spirit lifted me up,'' ''And the Spirit of the Lord fell upon me, and said unto me, Speak''; ''And I will put a new spirit within you''; ''Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity'' (Ezekiel 11:1, 5, 19, 24). ''And I will put my spirit within you,'' ''And shall put my spirit in you, and ye shall live,'' ''Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord,'' ''So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house'' (Ezekiel 36:27; 37:14; 39:29; 43:5).

''And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit'' (Joel 2:28, 29).

''O thou that art named the house of Jacob, is the spirit of the Lord straitened? Are these his doings? do not my words do good to him that walketh uprightly?'' (Micah 2:7). ''But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin'' (Micah 3:8).

''And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerrubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts'' (Zech. 4:1, 6). ''Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts'' (Zech. 7.12). These references are sufficient to show that the Holy Spirit has always worked with God, even though He had no permanent abiding place upon the earth. The part of His life in which we are most interested at present, is that which came into prominence at Pentecost, and which has continued to be manifested ever since.

THE HOLY SPIRIT AND THE BIRTH OF JESUS

''Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us'' (Matt. 1:18-23).

The angel of the Lord explained to Mary how it would be that she should bring forth a son, ''And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God'' (Luke 1:35).

In these words it is plainly stated that the Son born to Mary should be the Son of the Highest, the Son of God, begotten by the Holy Spirit, and born of the Virgin Mary.

The birth of Jesus was then on the part of God, the result of the power of the Highest overshadowing, and of the Holy Spirit coming upon Mary; and on the part of Mary the Virgin, her belief in and acceptance of the promise made to her by the angel, when he said, ''Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus.'' ''And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.'' ''And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord'' (Luke 1:30, 31, 38, 45).

THE BAPTISM OF THE HOLY SPIRIT

As we speak of the birth of Jesus, so we speak of the baptism of the Holy Spirit: by the one we mean the coming of Jesus in the flesh; by the other we mean the coming of the Holy Spirit into the corporate body of the church in Jerusalem at Pentecost.

The baptism of the Spirit was on the part of God the Father the result of the ''sending,'' or ''shedding forth'' of the Holy Spirit upon the disciples; and on the part of the disciples waiting in Jerusalem, their faith in and acceptance of the promise of the Father; ''And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high'' (Luke 24:49). The same thing is mentioned by Peter in his sermon at Pentecost, ''But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.'' ''Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear'' (Acts 2:16-18, 33).

The birth of Jesus gave a new hope to the world, a hope that is both sure and steadfast; the baptism of the Holy Spirit gave a new power to religion, the power that makes possible the promise of Jesus, ''I will build my church; and the gates of hell shall not prevail against it'' (Matt. 16:18).

THE HOLY SPIRIT IN THE LIFE OF JESUS

The difference between the thirty years of the private life of Jesus and the three and one-half years of His public ministry is that at His baptism in water when He said, ''Suffer it to be so now, for thus it becometh us to fulfill all righteousness'' (Mat. 3:15), the Holy Spirit came upon Him and remained upon Him. The Baptist said, ''But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit'' (John 1:33).

During the thirty years there had been two persons recognized, the Father and the Son, Jesus; but after the Holy Spirit came upon Him there were three: the Father, the Son, and the Holy Spirit, and it was then that it could be said of Jesus, ''For in him dwelleth all the fullness of the Godhead bodily'' (Col. 2:9).

Jesus did not baptize Himself with water, nor did He cause the Holy Spirit to come upon Himself. John baptized Him with water, and the Father sent the Holy Spirit upon Him.

Jesus did not do His work, nor live His life of Himself; but He spake His words, wrought His miracles, and finished the work He was given to do in His own strength and in that of the Holy Spirit. It was the Holy Spirit who led Him into the wilderness to be tempted of the devil, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). It was the same Spirit who led Him into the victory over the devil, "And Jesus returned in the power of the Spirit into Galilee" (Luke 4:14).

He cast out devils by the Holy Spirit, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28). He gave His commandments through the Spirit, "Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen" (Acts 1:2). And finally through the Spirit He offered Himself without spot to God, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God" (Heb. 9:14).

If the Holy Spirit did so much in the life of Jesus, certainly His disciples ought to avail themselves of the privilege and power which was extended to them in this promise: ‘‘He shall baptize you with the Holy Spirit, and with fire’’ (Matt. 3:11), and ‘‘But ye shall receive power after that the Holy Spirit is come upon you’’ (Acts 1:8).

ONE HUNDRED AND TWENTY BAPTIZED WITH THE SPIRIT

Including the eleven apostles, ‘‘The number of names together were about an hundred and twenty’’ (Acts 1:15) who were baptized with the Holy Spirit after the ten days’ prayer meeting in the upper room and before Peter’s sermon: after their baptism there was one more present in that room, the Holy Spirit, who now dwelt in the corporate body of the new-made church. ‘‘And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance’’ (Acts 2:1-4). At the same time they all received power and became witnesses for Christ. ‘‘But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me'' (Acts 1:8).

The Disciples in Samaria

''Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.'' ''But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.'' ''Now when the apostles which were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit'' (Acts 8:5, 6, 12, 14-17).

Saul of Tarsus

Up to a certain time in his life, this man was known as Saul of Tarsus, ''A Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless'' (Phil. 3:5, 6). But one of these Spirit-filled disciples, named Ananias, a man who was not an apostle, was sent by the Lord to tell Saul of the new experience that was to become his. ''And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit'' (Acts 9:17). Saul received the power the Lord had promised, and it was no longer Saul, but Paul and the Holy Spirit, ''Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us'' (Eph. 3:20).

Gentile Believers

The Gentile believers in the household of Cornelius had fellowship in this experience, ''While Peter yet spake these words, the Holy Spirit fell on all them which heard the word, And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God'' (Acts 10:44-46).

The Disciples in Ephesus

There were certain disciples at Ephesus, whom when Paul found, ''He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit.'' (Acts 19:2). These disciples had heard only the gospel as preached by John the Baptist, who himself had not known about the Holy Spirit. Paul preached unto them the Risen Christ and the promise of the Father, ''And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied'' (Acts 19:5, 6).

All May Receive the Baptism

It will be remembered that there were more than five hundred disciples at this time, ''After that he was seen of above five hundred brethren at once'' (1 Cor. 15:6); but only one hundred and twenty of them received the baptism of the Holy Spirit at Pentecost (Acts 1:15, 2:1-4). Whether this same proportion of disciples, one hundred and twenty out of five hundred receiving the baptism holds good today or not, it is evident from the record that the promise is to all, ''For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call'' (Acts 2:39).

Before He made this promise the Lord knew the power that would accompany the Holy Spirit would be needed by all generations of men, and that without it they would not be able to have victory over the powers of the world. ''And this is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.'' ''That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.'' ''Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us'' (Eph. 1:19; 3:16, 20).

It may encourage us to earnest perseverance in seeking the baptism of the Holy Spirit, if we observe that in each of these examples, the power came after the Holy Spirit had manifested His presence, either by enabling the disciples to speak with tongues, or in some other way to bear witness as they had never done before.

A careful study of the conversions recorded in the Acts of Apostles will warrant us in teaching that all who believe in Jesus Christ as the Son of God, ought to be baptized in water; likewise a careful study of the same conversions will warrant us in believing that the privilege and blessing of the baptism of the Holy Spirit enjoyed by those disciples in the beginning of the church, is extended to all believers, for all time, whosoever is willing to comply with the conditions as those disciples did.

Utterly abandoned to the Holy Ghost!
Seeking all the fulness at whatever cost;
Cutting all the shorelines, launching in the deep
Of His mighty power, strong to save and keep.

Utterly abandoned to the Holy Ghost!
Oh! the sinking, sinking, until self is lost!
Until the emptied vessel lies broken at His feet;
Waiting till His filling shall make the work complete.

Utterly abandoned! Oh, the rest is sweet,
As I tarry, waiting, at His blessed feet;
Waiting for the coming of the Guest divine,
Who my inmost being shall perfectly refine.

Lo! He comes and fills me, Holy Spirit sweet!
I, in Him, am satisfied! I, in Him, complete!
And the light within my soul shall nevermore grow dim
While I keep my covenant—abandoned unto Him!

—*Author unknown.**

ONE FAITH AND ONE BAPTISM

"Endeavouring to keep the unity of the Spirit in the bond of peace, There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:3-6). The one baptism here is one of the seven things included in the unity of the Spirit, which things belong to the divine side, not to the human. The baptism in water commanded by the Lord is included in the things which men are to do when they preach the gospel and make disciples. It is part of the gospel which the disciples are to preach: "Go ye therefore, and teach all nations, baptizing them in

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the name of the Father, and of the Son, and of the Holy Spirit'' (Matt. 28:19). It is part of the faith about which Jude speaks when he says ''that ye should earnestly contend for the faith which was once delivered unto the saints'' (Jude 1:3).

Baptism in water is as much a part of the gospel of the great commission as is confession of our faith in Christ, or repentance; but the disciples, those who were to do the preaching, were also to do the baptizing in water. The one baptism in the unity of the Spirit is to be administered by the Lord Himself. John says, ''I indeed have baptized you with water: but he shall baptize you with the Holy Spirit'' (Mark 1:8).

The Holy Spirit enables the preacher to preach ''in demonstration of the Spirit and of power,'' and when such preaching brings conviction to the heart of the unbeliever, and new life to his soul, he then confesses his faith in Christ as the Son of God, the preacher or any other disciple of Christ baptizes him in water, and in all this, his new birth, he becomes a new creature in Christ, and has put on Christ. ''Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new'' (Gal. 3:27; 2 Cor. 5:17). Then after he is baptized in water he has the privilege of being baptized with the Holy Spirit, the Lord Himself being the one who thus baptizes him.

God's Gift to the World

Jesus Christ was God's gift to the world, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). He was given to the world, and all men get the benefit of His presence. The people who were in the little boats on the Sea of Galilee got the benefit of the calm just as did they who were in the boat with Jesus, "And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full." "And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:36, 37, 39). But not all the people knew from whence the calm came. So all the people of the church get the benefit of the power of the Holy Spirit as He comes upon those who yield themselves to Him; but all do not know the source of the power, and all do not experience His presence and power in their lives.

Jesus Christ is much more than a gift to the world. His being a gift does not make Him Saviour; He has to become Saviour to those who receive Him as such, and accept Him as the Son of God. His being Saviour does not necessarily make Him the healer of the diseases of men; He healed diseases, and He heals today, ‘‘Jesus Christ the same yesterday, and today, and forever’’ (Heb. 13:8); but people had to avail themselves of His healing power by seeking to touch Him, ‘‘For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues,’’ ‘‘and as many as touched him were made whole’’ (Mark 3:10; 6:56). His being Saviour from sin and healer of diseases, does not make Him baptizer with the Holy Spirit. We are commanded to make Him our Saviour; we are privileged to make Him our great physician and our baptizer with the Holy Spirit (Mark 1:8).

THE FATHER’S GIFT TO THE CHURCH

The Holy Spirit was a gift from the Father and the Son, not to the world, for the world could not receive him, ‘‘Whom the world cannot receive, because it seeth him not, neither knoweth him’’ (John 14:17), but to the church and to individual members of the church; ‘‘Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit’’ (Acts 2:38).

The Holy Spirit is a gift to the church as Christ is to the world; but as the people of the world do not all know Christ, so not all of the people in the church know the Holy Spirit. The Holy Spirit is more than a gift to the church. His being sent to the church according to the Lord’s promise, ‘‘And behold, I send the promise of my Father upon you,'' does not release His power to the church, any more than God's saying ''Let there be light'' (electricity) releases electric energy to the world. There is something for the individual Christian, and for the church to do in order to have the full benefit of His presence.

The builder of your house gave you electric light, telephone, and radio outlets; but that does not mean that you have light and power and heat, or that you can ''listen in'' to the outside world. If these blessings are to be yours, you must yourself make the necessary connections with the source of such blessings.

What the gift of the Holy Spirit will mean to the church will depend upon the place which the church gives Him in her worship, teaching and life. He may be given so small a place that He will be superseded by other interests: ''For I the Lord thy God am a jealous God,'' ''For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God'' (Exod. 20:5; 34:14). If God could speak thus concerning Himself, surely the Holy Spirit cannot be pleased when He is ignored, or given a secondary place in the thought and life of the church and of Christian people.

There is danger that the Trinity known by the church will become the Father, the Son, and the world, or the Father, the Son, and "unity," or the fellowship, instead of the Father, the Son, and the Holy Spirit.

The Holy Spirit may be given the place which the Father and the Son gave to Him, that of teacher, guide, comforter, and giver of power, the place the resident member of the Godhead ought to have, and then He will transform the church and give it a power and glory and Presence that will compel the world to acknowledge that the church is not only a divine institution and worthy the support of all men, but the only organism in the world through which the world can be saved.

Great was the day, the joy was great,
When the belov'd disciples met;
And on their heads the Spirit came,
And sat like tongues of cloven flame.

What gifts, what miracles He gave—
The power to kill, the power to save!
Furnished their tongues with wondrous words
Instead of shields, and spears, and swords.

Thus armed, He sent the champions forth;
From East to West, from North to South;
Go, and assert your Saviour's cause
Go, spread the mystery of the cross.

—WATTS

CHAPTER II

THE NAMES OF THE SPIRIT

The names of the Holy Spirit show that He is a Person, and a member of the Godhead. In the baptismal formula "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," and in the apostolic benediction "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (2 Cor. 13:14), His personality is just as evident as is that of the Father or of the Son. He is mentioned as one of the three witnesses in heaven, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one" (1 John 5:7). The Word here no doubt refers to the Word before "the Word was made flesh and dwelt among us" (John 1:14).

The names applied to Jesus in the Bible are about one hundred and ninety. One name could not hold all that Jesus means to the Father and to men. A study of His names will lead to the conclusion that "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The names given the Holy Spirit number more than twenty-five, the most familiar of which were given Him by Jesus: The Holy Spirit, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?'' (Luke 11:13), and this name will be found in about one hundred other places; the Spirit of truth, the Comforter (John 14:17; 15:26; 16:13); the Spirit of the Lord (Luke 4:18), and the Spirit of your Father (Matt. 10:20).

Many of the other names were given by Himself as He took them from the words of Jesus and passed them on to Paul and other New Testament writers. Some of these are: the Spirit, the Spirit of God, and the Spirit of Christ (Rom. 8:9-14); the Spirit of His Son (Gal. 4:6); and the eternal Spirit (Heb. 9:14). If we should consider all of these names we would understand why there is no other name given whereby believers may receive comfort and guidance and power.

He is ''the holy Spirit of God'' (Eph. 4:30), and is to be considered God as truly as is the Son or the Father. Then shall we pray to the Holy Spirit? We should offer Him praise; Isaiah did that when he repeated the word ''holy'' three times, ''Holy, holy, holy'' (Isa. 6:3), that is, Holy Father, Holy Son, Holy Spirit, and when we sing the ''Praise Father, Son, and Holy Spirit'' and the ''Holy, Holy, Holy, Lord God Almighty'' we praise Him. He is ''the Spirit of Christ'' (1 Peter 1:11): ''Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow''; ''The Spirit of life in Christ Jesus'' (Rom. 8:2), being the begetter of life from the beginning; ''the Spirit of truth'' (John 14:17), speaking only the truth as expressed by the Lord on earth, and revealed by the Risen Lord at the right hand of the Father. He is the Spirit of power, ''Ye shall receive power, after that the Holy Spirit is come upon you'' (Acts 1:8). The power which was delegated to Him by the Lord after His ascension made it possible for Him to say to His disciples, ''greater works than these shall he do; because I go unto my Father'' (John 14:12). He is ''the spirit of holiness'' (Rom. 1:4); ''Be ye holy; for I am holy'' (1 Peter 1:16). These words can be said only to those who live in the atmosphere in which the believer ought to live, the atmosphere of the Holy Spirit's presence.

THE COMFORTER

''And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever'' (John 14:16). Jesus had always comforted His disciples with His presence, and now that He was going away, He would not leave them comfortless; He promised to send them another Comforter, and of him, He said, ''He shall glorify me: for he shall receive of mine, and shall shew it unto you'' (John 16:14). He shall receive of mine, does not mean that He will receive only the words spoken by Jesus while He was in the flesh, but of His glory, His presence with the Father, His power, His life, and shew these unto His disciples, that they should still have His words and Himself, for He said, ‘‘I will not leave you comfortless: I will come to you’’ (John 14:18). It would be a great comfort to us if we could know that our loved ones who are now with the Lord, could take of theirs, not of what they had on earth, but of theirs now, as they are with Jesus, and show this unto us; but that is just what the Lord said the Spirit would do with that which was His, ‘‘He will receive of mine,’’ and these hidden things of the Father and the Son, He would declare unto His disciples. Suppose your father whom you had never seen had gone to be with Jesus, and your mother had become to you what both father and mother ought to be, and then she, too, departed to be with Jesus. Then another should come and take the place and be able to present to you all the qualities of both father and mother; such an one would be a comforter like Jesus said the Holy Spirit would be to His disciples.

The words, ‘‘Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God’’ (2 Cor. 1:4), would not be possible were it not that the Spirit is able to bring to us direct from the Father and the Son the comfort wherewith Christ comforted His disciples.

O Thou, of Comforters the best,
O Thou, the soul's most welcome guest.
O Thou, our sweet repose;
Our resting-place from life's long care,
Our shadow from the world's fierce glare,
Our solace in all our woes!

Teacher, Guide

"He shall teach you, He shall guide you." The Holy Spirit lives with God and with the Son; the three Personalities live together. They are not separated by distance as between heaven and earth. "God is a Spirit" (John 4:24), and the Holy Spirit being the earthly resident member of the Godhead, can receive from the Father and the Son the things of God in heaven and declare them on earth. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11). The Father and the Son trust the Spirit to communicate the things of Christ, both while He was in the flesh and after He ascended: "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," "for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 14:26; 16:13).

Picture if you can from your experience with the radio, the Holy Spirit ‘‘listening in’’ to the Father and the Son in heaven, and then communicating to us whose ears are attuned to His voice, the things He hears, and the power that we need for the work He gives us to do. Jesus Himself did this very thing, for He said, ‘‘for all things that I have heard of my Father I have made known unto you’’ (John 15:15).

This is why Jesus said, ‘‘and greater works than these shall he do; because I go unto my Father.’’ Did not Christ have more to give after His return to the Father, and after having been restored to the glory He had before the world, than He had while in the flesh? And if He had more to give, we have more to receive. And we having received more than He could give us while He was on earth, and we working with the Son in heaven and the Spirit on earth, the greater works will follow. When Jesus was here, it was Jesus and the Spirit working, but now it is Jesus and the Spirit and the church. If Jesus had not returned to the Father, the Spirit could not have come, and the church would have been helpless; as it is now His works are multiplied by the church working with Him and the Spirit.

The riches of Christ’s glory were not available until after His ascension; nothing of the saint’s inheritance was available until after the death of Christ; so the Holy Spirit could not begin the greater works, or manifest His power until after

Christ was again glorified with the Father. When Jesus was resident on earth the Father said, ‘‘This is my beloved Son; hear ye him.’’ Jesus told His disciples that after the Spirit should become the resident member of the Godhead on earth, ‘‘He shall teach you all things,’’ and speaking to the churches in Asia after His ascension, Jesus Christ Himself said, ‘‘He that hath an ear, let him hear what the Spirit saith unto the churches’’ (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

The Spirit of Life

In the beginning the Spirit moved or ‘‘brooded’’ upon the face of the waters (Gen. 1:2). This is the first statement concerning His relation to life. In the New Testament this relationship is everywhere manifest. Jesus Himself was begotten by the Spirit; the angel said to Mary, ‘‘The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God’’ (Luke 1:35); ‘‘And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him’’ (Heb. 1:6).

All believers who are born again are first begotten by the Spirit through the gospel, ‘‘for in Christ Jesus I have begotten you through the gospel’’ (1 Cor. 4:15). ‘‘Faith cometh by hearing, and hearing by the word of God’’ (Rom. 10:17), but the word of God comes by the Holy Spirit; "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The ordinances of the church without the life-giving Spirit would be only forms and ceremonies like those of the institutions of the world, and would not appeal to hearts that are hungering and thirsting after Christ and His righteousness. The preaching of the church, unless it be "in demonstration of the Spirit and of power" (1 Cor. 2:4) will be unable to bring men to life who are dead in sin.

It is this kind of preaching that gives and sustains life, and draws people to the altars of the church. Jesus said, "Feed my lambs. Feed my sheep" (John 21:15, 16), and "Give ye them to eat" (Mark 6:37). The real spiritual food that is needed is given through the power of the Spirit.

A farmer who was attending a church convention chuckled to himself as he read over the subjects on the program. "See here, Parson," he said to his pastor, "you've had papers and discussions all day on how to get the people to attend your meetings; I've never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We put all our time on the best kinds of feed. I have a notion that if you would devote more time discussing what to put into the rack, you would not need to spend so much time discussing how to get folks to attend your meetings.'' Jesus said, ''And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die'' (John 12:32, 33). This statement of our Lord is doubtless the secret of the success of the great New Testament preacher who said, ''For I determined not to know any thing among you, save Jesus Christ, and him crucified'' (1 Cor. 2:2).

Spirit of Truth

Jesus spoke of the Comforter as ''the Spirit of truth'' (John 14:17), and John says, ''It is the Spirit that beareth witness, because the Spirit is truth'' (1 John 5:6).

What has caused the increase of knowledge in recent years? The spirit of research and investigation. The new things that have come to our knowledge are only new to us: they have always been here but we are just beginning to find them out. So the Spirit of truth searches all things, yea, the deep things of God, and brings them to light for those who are prepared to receive them. Christ went to the grave and brought life and immortality to light. The Spirit brings to light many things long hidden in the Bible, covered from sight by our traditions or veneered by our human wisdom. When we get our hearts and spirits in tune with the Holy Spirit of Truth, He will begin to unfold to us the will of God as it could not be known before.

The Holy Spirit is constantly revealing new truth, old, yet ever new, to those who can receive it; yet these hidden truths when they are revealed will not contradict any truth previously revealed in His Word. The electric lamp of today does not contradict the candlelight of half a century ago, nor the Word of God when He said, ''Let there be light.'' The radio does not contradict the telephone, nor does gasoline make of no effect the old horsepower our fathers knew and used.

Because our fathers were content in believing Jesus Christ could save us from our sins through His blood, shed for the remission of sins, does not mean that we are to reject the more extended salvation which we find in the gospel, even the healing of our diseases, for both Isaiah and Peter were moved by the Spirit to speak of the healing power of His stripes: ''and with his stripes we are healed'' (Isa. 53:5), ''by whose stripes ye were healed'' (1 Peter 2:24). And because we believe in a salvation that includes both salvation from sin and healing for the body, we do not set aside the teaching, long neglected, that Jesus Christ baptizes with the Holy Spirit in order that His disciples may be better equipped as witnesses for Him: ''But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me'' (Acts 1:8); ''I indeed have baptized you with water: but he shall baptize you with the Holy Spirit'' (Mark 1:8). Those of us to whom the Spirit has borne witness concerning some truths that our fathers did not know, can say with Paul, ''As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia'' (2 Cor. 11:10), or in any other place where human hearts are hungering for a great and sufficient saviour.

THE SPIRIT OF HOPE

Our Lord's saying, ''I have yet many things to say unto you, but ye cannot bear them now,'' gives us much to hope for, and His word concerning the Holy Spirit, ''And he will shew you things to come'' (John 16:13), makes the Holy Spirit the Spirit of hope, and a prophet concerning things that could not be revealed before Jesus returned to the Father. The fundamental facts of the gospel, the death, burial, and resurrection of Jesus, the preaching of the gospel as recorded in the Acts of the Holy Spirit, commonly called The Acts of Apostles, and the second coming of Christ, are some of the things that He could not say unto His disciples, for the events which made these fundamental had not yet taken place. While Jesus was here He said concerning His second coming, ''But of that day and hour knoweth no man, no, not the angels of heaven, but my

Father only'' (Matt. 24:36), and again, ''But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father'' (Mark 13:32). But after the Lord Jesus had been in heaven fifty years He spoke again to John and said, ''And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be'' (Rev. 22:12), and these words, ''The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John'' (Rev. 1:1).

So long as Jesus was with His disciples their hopes were centered in Him, but when He was crucified the foundation of their hope was shaken and they were all ready to join Peter when he said, ''I go a fishing.' They say unto him, We also go with thee'' (John 21:3). But when the Holy Spirit came to them direct from the council of the Father and the Son and the Spirit after the return of Jesus to heaven, His testimony revived their hope and made it sure and steadfast; and it is that testimony which makes the foundation for our hope and gives us ''a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail'' (Heb. 6:18, 19). And because of this testimony we are

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:13, 14). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

Great truths are dearly bought, the common truth,
  Such as men give and take from day to day,
Come in the common walk of easy life
  Blown by the careless wind, across our way.

Great truths are greatly won, not found by chance,
  Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
  Hard buffeting with adverse wind and stream.

But in the day of conflict, fear and grief,
  When the strong hand of God put forth in might,
Plows up the subsoil of the stagnant heart,
  And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit, in hard hours,
  Of weakness, solitude, perchance of pain,
Truth springs like harvest from the well-plowed field,
  And the soul feels it has not wept in vain.

—*Streams in the Desert.**

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CHAPTER III

HE LIVES IN THE CHURCH

Every person who manifests himself upon this earth must have a place of habitation. God lives in His universe, but does not personally make Himself manifest to men. He makes His Presence manifest, but not Himself. At first He made His Presence manifest by speaking, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). The Lord spake unto Adam, and Abraham, and once He spake "unto Moses, face to face, as a man speaketh unto his friend" (Exod. 33:11), but He was not visible to Moses; "Thou canst not see my face: for there shall no man see me, and live" (Exod. 33:20). The Lord said, "My presence shall go with thee, and I will give thee rest" (Exod. 33:14). This sounds very much like the Lord Jesus when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

GOD'S PRESENCE MANIFEST

God made His Presence manifest in divers manners: sometimes as an angel, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" (Exod. 3.2; Acts 7:30), and again as ‘‘a still small voice’’ (1 Kings 19:12). The psalmist spoke of God as dwelling in the heavens, ‘‘O thou that dwellest in the heavens’’ (Psalm 123:1), and ‘‘He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty’’ (Psalm 91:1), and again as inhabiting the praises of His people ‘‘But thou art holy, O thou that inhabitest the praises of Israel’’ (Psalm 22:3). Jesus referred to the Father’s dwelling place as a house, ‘‘In my Father’s house are many mansions’’ (John 14:2).

God has always been so much interested in the affairs of men that He has come to earth several times and manifested His Presence in their hours of crisis: First, in the beginning He talked with Adam and Eve and they had perfect fellowship with Him. Then after they sinned, they hid themselves from Him, and God came as usual to talk with them, ‘‘And they heard the voice of the Lord walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself’’ (Gen. 3:8-10). The result of this visit to earth was the promise, ‘‘And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'' (Gen. 3:15).

Second, because of almost universal corruption upon the earth, God came to talk with Noah: ''And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; come thou and all thy house into the ark; for thee have I seen to be righteous before me in this generation'' (Gen. 6:12; 7:1).

Third, when the people were of one language, and of one speech: ''And they said one to another, Go to, let us make brick, and burn them thoroughly. . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded'' (Gen. 11:3-5).

The last great crisis that brought God to earth was when in the fulness of time, ''The Word was made flesh, and dwelt among us'' (John 1:14), when ''Christ Jesus, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men'' (Phil. 2:6, 7). The Presence of God was so manifest in Christ, that it was said of Him, "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

JESUS LIVED IN A BODY

When Jesus was on earth in Person, He lived in a body of flesh, and when He could say of His work "It is finished," He returned to the Father and sent the Holy Spirit to do a work which the Spirit alone could do. As Christ alone could go to the cross to bear our sins, so the Holy Spirit alone could give believers power to bear witness to the finished work of Christ.

As man in the beginning formed "of the dust of the ground" had to have the breath of God, before he became a living soul, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7), so the body of one hundred and twenty believers before Pentecost, had to have the breath of God before they could be called the church, and "he breathed on them, and saith unto them, Receive ye the Holy Spirit" (John 20:22).

THE HOLY SPIRIT LIVES IN THE CHURCH BODY

The Holy Spirit did not come into the disciples at once when the Lord breathed on them, but after the ascension of Christ. As when the angel announced the birth of our Saviour, "For unto you is born this day in the city of David, a

Saviour, which is Christ the Lord'' (Luke 2:11), Jesus was born on that day, but He was not Saviour until after the cross thirty years later; so the Holy Spirit was present with Jesus that day when He breathed upon His disciples, but He did not take up His residence in the church body until after the ascension of Jesus, ''for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you'' (John 16:7).

The Holy Spirit's coming into the world does not mean that He lives in the world, or in unbelieving men. After Christ began His public ministry, He lived in the world only three and one-half years, and then the people of the world crucified Him. He would not send the Third Person of the Godhead to live in a world that had crucified the Second Person when He was in the flesh. The only reason there has not been another crucifixion is that there has been no other member of the Godhead living in the flesh to be crucified.

The Holy Spirit was sent to live in the corporate body of the church, and the church was to be a body in the world, and yet not of the world. The Spirit was to be the life and power of the church body, and without Him there would be no life. We know that when the breath of life leaves the body of a man, he is no longer a man: he is only a body, having the form of man, but no life. So when the Holy Spirit, because of worldliness must leave the church body, that body is no longer worthy the name Church of Christ, it is only a body, a human organization, having a name to live but is spiritually dead; "having a form of godliness, but denying the power thereof" (2 Tim. 3:5).

The Church His Body

The Holy Spirit lives in the corporate body of born-again men and women, and this body is called the church, "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). "For his body's sake, which is the church" (Col. 1:24). "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). The church body in which the Holy Spirit lives is Christ's church. As He is the Christ, so His church is the church. Peter said, "Thou art the Christ, the Son of the living God," and Christ replied, "and upon this rock I will build my church" (Matt. 16:16, 18).

In the New Testament the church is called the "church of God" six times, "the body" twelve times, "the body of Christ" twice, and "the church" ninety-five times; but in the religious world the church is too often designated by some modifying word being placed before that of the church. If in speaking of Christ, we should place these same modifying words before His name we would then understand why the world is so confused about the church.

This church body is also spoken of as the temple of God, ‘‘Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.’’ ‘‘What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s’’ (1 Cor. 3:16, 17; 6:19, 20). ‘‘In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit’’ (Eph. 2:21, 22).

This is why individual Christians and the corporate body of believers called the church should be clean in body and pure in heart and mind. We would not like to have our friends come into our dwelling place and find it occupied by impure men, or come into our temple of worship and find it ‘‘an house of merchandise’’ (John 2:16), or a place of disorder; so we should not expect the Holy Spirit to dwell in bodies that had not been cleansed by the blood of Christ, nor in the body of the church when it was filled with worldliness.

The Church Body Purchased at Great Cost

The church in which the Holy Spirit dwells was purchased at great cost, ‘‘Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood’’ (Acts 20:28); ‘‘Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without spot’’ (1 Peter 1:18, 19).

The church was established upon earth for a great purpose, ‘‘For an habitation of God through the Spirit,’’ and it has a glorious destiny. ‘‘These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb’’ (Rev. 7:14).

The Church Body, the Glorified Body

The church being called the body of Christ, does not have reference to the body of flesh in which He lived while on the earth, but to the Risen, Glorified Body; for some members of the body are on earth, and some in heaven, and those on earth are born again and are not of the world. Those in heaven have fellowship with the Glorified Christ in the Father’s house, and those yet on earth have fellowship with both the Father and the Son through the Holy Spirit, who dwells in the church.

Jesus said, ‘‘In my Father’s house are many mansions, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also’’ (John 14:2, 3). We are confident that our loved ones who have gone to be with Jesus in the Father’s house, will know the Father’s house by the way Jesus manifests His own Presence there; so those of us who remain in the church on earth, may know the church by the way the Holy Spirit manifests His Presence in the church. If Jesus should not be in the Father’s house when we get home, who would introduce us to the Father, and to all those whom we have hoped to meet in the Father’s house when we reach that blest abode? No one else will know the Father, or the redeemed. So if the Holy Spirit does not manifest Himself in the church so that we may know Him, who will be in the church to introduce us to Jesus, and who will make known to us those who belong to Jesus who purchased them with His own blood? No one else knows Jesus. ‘‘No man can say that Jesus is the Lord, but by the Holy Spirit’’ (1 Cor. 12:3).

One Member of the Godhead Must Be on Earth

Without the presence on earth of one of the Persons of the Godhead, men could not know

God. ‘‘No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him’’ (John 1:18). Jesus said, ‘‘he that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?’’ (John 14:9). This is why the Spirit lives in the church body, to reveal both the Lord Jesus and the Father. If Jerusalem, without the Spirit, did not know Jesus when He was there in the form of man, how shall the disciples of today, without the Spirit, know Him, either in the church, in the Word of God, or as He is in glory?

The giant Sequoia tree holds in its trunk the growth of centuries, but remains the same, a dying, living, growing thing. Christ holds in Himself ‘‘all the fulness of the Godhead bodily’’ (Col. 2:9); so the church to be like Christ should hold within itself the spiritual life of the past and of the present, and be both a dying and a living church; it must die daily to all that is like the first Adam, and daily rise from its dead self to become partaker of the nature of the last Adam, the Risen Christ, ‘‘For as in Adam all die, even so in Christ shall all be made alive’’ (1 Cor. 15:22).

The church has no power in itself to grow into His likeness; it is the Spirit that quickeneth, and not we ourselves. If we keep this in mind, we shall understand why the Spirit must live in the church body; the body to grow must have constant access to the source of life. Christ gave access to the Father, ‘‘For through him, we both have access by one Spirit unto the Father’’ (Eph. 2:18); so through the Spirit the church now has access both to the Father, and to the Son, for He was sent by both the Father and the Son; ‘‘But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me’’ (John 15:26).

How to Know Where He Lives

If we would know where the Holy Spirit lives on earth, we shall only need to ask whence He came, why He came, and who His associates are. We know from the reference just quoted (John 15:26), that He came from the Father and the Son; having lived in heaven with the Father and the Son, we would expect Him to live with the Father and the Son in their habitation on the earth. Where do we find the Father and the Son on the earth? ‘‘If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him’’ (John 14:23). The Father and the Son abide with all who love the Lord and keep His words. These are the born-again men and women who compose the Church of Christ; though there are many members, there is only one body. If Paul the Christian when in a strange city always sought out those who worshiped either in synagogue or in other places of prayer, ‘‘My house is the house of prayer’’ (Luke 19:46), surely the Holy Spirit, God’s representative on earth, would abide where the Father and the Son were honored. ‘‘He that honoureth not the Son, honoureth not the Father which hath sent him’’ (John 5:23), and it follows that he that honoureth not the Holy Spirit, can give little honour to either the Father or the Son.

SATAN LIVES IN THE WORLD

As Jesus Christ lived in a body of flesh, and the Holy Spirit lives in the church body, so Satan lives in the world, and in evil men. ‘‘The whole world lieth in wickedness’’ (1 John 5:19); ‘‘For the prince of this world cometh, and hath nothing in me’’ (John 14:30); ‘‘For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places’’ (Eph. 6:12). Satan also lives in evil men, because such are of the world, ‘‘Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience’’ (Eph. 2:2).

Evil spirits may also take up their abode in evil men, ‘‘Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first'' (Matt. 12:45).

The Holy Spirit and evil spirits do not dwell in the bodies of men, or in the church body, at the same time. Satan and all evil spirits are cast out in the name of the Lord Jesus before the Holy Spirit comes in; ''But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour'' (Acts 16:18). ''In my name shall they cast out devils'' (Mark 16:17).

The heart of an unbelieving man, or the body of an unbelieving and worldly church is not a fit temple for the Holy Spirit to dwell in; but the body of a born-again man, or the corporate body of born-again men and women is a fit place and there He delights to dwell.

CHAPTER IV

HE LIVES IN THE INSPIRED WORD

The Holy Spirit not only lives in the church body, the Temple which the Lord is building on the earth, "In whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22); but He also lives in the Scriptures; "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

A book or a manuscript will live so long as the spirit of its author lives in it; but if for any reason the spirit of the author is ignored, or if the author is superseded by another wiser than he, his work will be set aside, and remembered no more. So the Inspired Word will live while the Holy Spirit lives in it; but He will not manifest Himself where He is ignored, or where the "enticing words of man's wisdom," or where "Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14), are allowed to take His place. We have no reason to believe that the Holy Spirit is different from God in this respect. God is a jealous God, "Thou shalt have no other gods before me'' (Exod. 20:3), and ''He that honoureth not the Son honoureth not the Father which hath sent him'' (John 5:23); so the Holy Spirit may be grieved away from His place of residence.

THE SPIRIT IN THE OLD TESTAMENT

What is there in the Old Testament that makes it live? The Holy Spirit came upon the scene in the second verse, immediately after God is mentioned in the first verse, and the Word followed in the third verse. Neither of the personalities of the Godhead has ever withdrawn from the Word; the Spirit is there, but He will ''not always strive with men,'' and unless they call upon Him, His presence may not be revealed. Christ was in the ship on the Sea of Galilee, but so far as the disciples were concerned He was asleep until the hour of danger came, and then when they called upon Him, He responded immediately. ''And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm'' (Matt. 8:24-26).

It may be, so far as the Bible reader is concerned, the Holy Spirit is not making Himself manifest. He might as well be asleep, or away; the reader is quite satisfied with his own wisdom, and that of his human teachers, until he comes to the place of mystery, or becomes conscious that he has lost his way; and then when he calls upon the Holy Spirit to teach and guide him, he discovers that the Holy Spirit is still there, and that He will begin to open the Word to that reader even as a man opens the house in which he lives, and permits his guest to enter, and He will reveal the things that were hidden and bring to light the sayings that were dark. "And the disciples came and said unto him, why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:10, 11). Jesus was the teacher of His disciples and not of those who would not listen.

So the Holy Spirit is in the Word to teach the men of spiritual mind, but not the natural man, for "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

The Old Testament Scriptures were by no means an open book to all who read them. They were required to be read, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing'' (Deut. 31:11); but only the seeing eyes, and the listening ears and the open hearts that were sensitive to the divine presence, received the message and knew God's will; of others it could be said, ''Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not'' (Jer. 5:21).

What made Moses and the Judges and David and Solomon and the prophets stand out above other Old Testament characters? Because there were times in their lives when they listened to the Spirit of God; when the words they heard, or read, were more than words, they were to them inspired words, and the Spirit of God was present in them. They were not moved by the words, but by the personality dwelling in the words.

The Spirit in the Gospels

In the Old Testament the Spirit did not dwell in men as He does now in believers and in the Word; He acted upon men from without, but now He manifests Himself from within.

In the New Testament the Spirit is mentioned before Jesus was born. ''Now the birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.'' ''For that which is conceived in her is of the Holy Spirit'' (Matt. 1:18, 20); Jesus was conceived by the Holy Spirit, before He was born of the Virgin Mary. ''And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God'' (Luke 1:35).

Jesus was baptized in water by John, and received the Holy Spirit from the Father before He taught or worked any miracles. ''And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased'' (Matt. 3:16, 17). He was led up of the Spirit into the place of temptation. ''Then was Jesus led up of the spirit into the wilderness to be tempted of the devil'' (Matt. 4:1). And by the same Spirit He was triumphantly led out of the trial, ''And Jesus returned in the power of the Spirit into Galilee'' (Luke 4:14). Jesus was anointed by the Spirit before He preached those wonderful sermons that stirred the common people. ''The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor'' (Luke 4:18).

The Holy Spirit was in His words when He wrought miracles; ''But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you'' (Matt. 12:28). When He gave His commandments: ''After that he through the Holy Spirit had given commandments unto the apostles whom he had chosen'' (Acts 1:2), and when He offered Himself a sacrifice for the sins of the world ''Who through the eternal Spirit offered himself without spot to God'' (Heb. 9:14), Jesus said, ''The words that I speak unto you, they are spirit, and they are life'' (John 6:63). They are such because the Holy Spirit vitalizes them with His presence and power in them.

The Spirit in Acts

Jesus entered the Book of Acts in the first verse where Luke says, ''Of all that Jesus began both to do and teach,'' and the Holy Spirit followed in the second verse, ''After that he through the Holy Spirit had given commandments unto the apostles.'' In the second chapter the Holy Spirit came into the church, and from that time on through the epistles and the Revelation, His presence is the source of the power that has been manifested by the signs and wonders which have followed wherever the gospel has been preached. ''Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto these things which Philip spake; hearing and seeing the miracles which he did.'' ''But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women'' (Acts 8:5, 6, 12). ''Now when the apostles which were at Jerusalem heard that Samaria had received the word of God'' they understood that the Word of God unaccompanied by the Holy Spirit would not make the new disciples effective witnesses for Christ; for this reason, ''They sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit'' (Acts 8:14-17). What had these Samaritan disciples received when ''they were baptized, both men and women''? They ''had received the word of God'' (8:14). The Holy Spirit was dwelling in that word, but they did not know that He was there. They were like a man receiving a tract of land and knowing nothing of the treasure of gold and oil that was within the land. The apostles sent unto them Peter and John, ''Then laid they their hands on them, and they received the Holy Spirit.'' Many of us Christians today are like these early disciples were; we have received the Word of God and we glory in it, but we do not seem to understand that the Holy Spirit is in that Word with power to enable us to bear witness. What then shall we do? We cannot have the apostles lay their hands upon us, but there is one other thing they did, which the church through its Spirit-filled officers may do, ‘‘They prayed for them, that they might receive the Holy Spirit,’’ and that is a privilege which Jesus Christ extended to His disciples, ‘‘If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?’’ (Luke 11: 13.) When we recognize His presence in our own lives as members of the church body, we shall the more readily recognize Him in the living Word of God.

Peter preaching to the Gentile household of Cornelius became conscious of this close relationship between the gospel of the Lord Jesus and the Holy Spirit, for ‘‘While Peter yet spake these words, the Holy Spirit fell on all them which heard the word’’ (Acts 10:44).

When the first missionaries were sent out in obedience to the great Commission of our Lord, to preach the Word, they were sent by the church, and by the Holy Spirit. ‘‘And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus’’ (Acts 13:3, 4).

The Father and the Son working separately or together, would not have been able to save men from sin without the help of the Holy Spirit.

The church and the Word will be powerless and utterly unable to carry out the Commission of the Lord if the Holy Spirit is not given His place in the work.

Paul was called to preach the gospel in Rome, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). How did he preach this gospel? Not in word only, "but in demonstration of the Spirit and of power" (1 Cor. 2:4).

Romans

Let the Book of Romans bring you the words of Paul; they are different from the words of Jesus, but the same Spirit is in them that was in Jesus. There is something of Paul's personality in these words but no more of Paul in them than there is of the Holy Spirit.

As the Spirit filled certain disciples and separated them from other men, so the Spirit took these words of Paul and lifted them up out of the realm of mere human words and endowed them with a power that was not possessed by any other words spoken by the apostle.

Paul would have us understand that the Holy Spirit has something to do with our minds and our bodies, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.'' ''But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.'' ''For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live'' (Rom. 8:5, 9, 13).

The Holy Spirit is capable of filling believers today and separating them from other men. In the same way He takes the thoughts and words of Spirit-filled believers and lifts them into a realm that is higher and purer than are the thoughts and words of men of the world.

The Holy Spirit being the chief witness for Christ, when He dwells in us, He will make us witnesses. There are those who say Christians cannot be witnesses for Christ because they have never seen Him; but the Spirit has seen Him and does see Him, and He being in us and in the Word we read, enables us to bear witness with Him, ''The Spirit itself beareth witness with our spirit, that we are children of God'' (Rom. 8:16).

The Holy Spirit helps us in prayer, ''Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God'' (Rom. 8:26, 27). Jesus taught His disciples to pray (Luke 11:1); and He Himself prayed for His disciples, ''Neither pray I for these alone, but for them also which shall believe on me through their word'' (John 17:20); so the Holy Spirit dwelling in the church of which we are members, ''Now ye are the body of Christ, and members in particular'' (1 Cor. 12:27), and in the word upon which our souls feed, ''The words that I speak unto you, they are spirit, and they are life'' (John 6:63), actually gives us words to speak in prayer and Himself prays constantly for us, ''Because he maketh intercession for the saints according to the will of God.''

The Holy Spirit is presented in Romans as being our rightful leader, ''For as many as are led by the Spirit of God, they are the sons of God'' (Rom. 8:14), and whether He lives in the church or in the Word, or in both at the same time, He will lead us only in one direction, that is, always toward the Father, through our Lord Jesus Christ.

First Corinthians

The Holy Spirit manifests Himself in First Corinthians in such a way that the spiritually minded person responds to Him, just as the natural man responds to the teachers of the world. ''And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God'' (1 Cor. 2:4, 5). Two kinds of preaching are mentioned here: one in enticing words of human wisdom, the other in the demonstration of the Spirit and of power. There are also two kinds of faith: one founded upon human wisdom, which is easily shaken by the prince of the world, while the other builded upon the Word of God and the Spirit in that Word, cannot be shaken by the evil one because it stands in the power of the Holy Spirit, which is the power of God.

‘‘Now, we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual'' (1 Cor. 2:12, 13), which is only another way of saying with Jesus, ‘‘he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'' (John 14:26).

‘‘For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit'' (1 Cor. 12:13), which words compared with the words of Jesus, ‘‘But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life'' (John 4:14), explain why the Holy Spirit in the Word makes us satisfied with the Word and takes away the authority which is sometimes given to human wisdom and to the traditions of the fathers. The Holy Spirit both gives and directs the operation of the spiritual gifts which belong to the corporate body of the church. ''Now there are diversities of gifts, but the same Spirit.'' ''But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will'' (1 Cor. 12:4, 7-11). These nine gifts to the church are all for the profit of all the church, but not all for every member of the church. God is no respecter of persons because one member of the body is an eye, and another an ear; so God is not a respecter of persons because one member has the word of wisdom and another divers kinds of tongues. The person who receives any one of these nine gifts does not himself administer the gift; he is only an instrument, a channel of blessing, which is administered by the Holy Spirit.

SECOND CORINTHIANS

Second Corinthians presents the Holy Spirit as so impressing Himself upon believers as to make them epistles of Christ. ‘‘Ye are our epistles written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart’’ (2 Cor. 3:2, 3). As the Spirit dwells in the Word and in us, He makes us by His own writing, epistles of Christ, and if men cannot understand the epistles written with ink, they can understand us, as epistles of Christ, written by the Holy Spirit. Living Christians are the ones that are read by the world; dead Christians, like dead books, attract little attention and are soon forgotten. The table of contents of one of these ‘‘living epistles of Christ’’ is usually found on the first page, the face, and that will be sufficient. In a living book, the table of contents will invite to close fellowship with every page; so with a living Christian, one look at the face, or a glance at the general character invites to close fellowship with such a life.

GALATIANS

The Holy Spirit is received by the hearing of faith, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2), which statement agrees with Peter in his sermon at Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32).

God did not approve by giving miracle-working power to those who still claimed to be under the law, but to those who received the Spirit through the gospel, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:5.) The Spirit belongs to those who are sons, because of the promise of the Father, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). As Ishmael mocked Isaac (Gen. 21:9), so Ishmael's descendants, the Mohammedans today mock those who are born of the Spirit.

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:29). As Jesus did His work in the Spirit and was led by the Spirit, so we are to walk in the Spirit, and be led by Him, and live in Him, ‘‘This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.’’ ‘‘If we live in the Spirit, let us also walk in the Spirit’’ (Gal. 5: 16-18, 25), and so we shall bring forth His fruit, ‘‘But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law’’ (Gal. 5:22); and we shall reap everlasting life, ‘‘For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting’’ (Gal. 6:8).

‘‘For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord’’ (Eph. 5:9, 10).

EPHESIANS

The Holy Spirit dwells in Ephesians for the purpose of sealing the saints, ‘‘Ye were sealed with that holy Spirit of promise’’ (Eph. 1:13), and giving them a spirit of wisdom, and revelation in the knowledge of Him (1:17), and of making known, ‘‘What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power’’ (1:19); and for giving access unto the Father (2:18), and for building the temple, ‘‘For an habitation of God through the Spirit’’ (2:22).

He dwells here to reveal that ‘‘Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit’’ (3:5); and to reveal the fact the Spirit joins with the Father, and the Son in all the work of God; ‘‘Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling’’ (4:3, 4).

The Holy Spirit says in the Book of Ephesians that He may be grieved, ‘‘And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption’’ (4:30), but that His real desire is to completely fill believers, ‘‘But be filled with the Spirit’’ (5:18), and to furnish them with the Word of God which they are to use as a sword, ‘‘And take the helmet of salvation, and the sword of the Spirit, which is the Word of God’’ (6:17), and last of all to help them in prayer, ‘‘Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints’’ (6:18).

PHILIPPIANS

In Philippians the Holy Spirit speaks of Himself as coming to Paul in answer to the prayers of the saints at Philippi, "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1:19). The Father would supply the Spirit, because of their prayers, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) This experience of Paul ought to encourage all believers in their work of intercessory prayer.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit" (Phil. 2:1). The fellowship of the Holy Spirit as set forth here brings the believer into fellowship with the Father and the Son, as well as with the Spirit, for the Three Persons of the Godhead work together in bringing the fruit of the Spirit into the believer's life, "Fulfil ye my joy, that ye be likeminded, having the same love, being in one accord, of one mind" (Phil. 2:2).

"For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). Here the Holy Spirit is saying that those who really worship God must have the help of the Holy Spirit, they must worship in the Spirit; any other worship would be only formal and without life, not being able to bring the worshiper into the Presence of God.

Colossians to Revelations

The Holy Spirit so often connects Himself with love or power, or joy or life, ‘‘Who also declared unto us your love in the Spirit’’ (Col. 1:8; also 2 Thess. 2:13; 1 Peter 1:2; 4:6).

He speaks of Himself as the gift of God to the church, ‘‘He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit’’ (1 Thess. 4:8; also 2 Tim. 1:7; Acts 5:32; 1 John 4:13), and as having lived and worked with God through the prophets of old, ‘‘Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow’’ (1 Peter 1:11). And also in Christ while He was in the flesh, ‘‘How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God’’ (Heb. 9:14).

In Jude, the Spirit speaking, ‘‘to them that are sanctified by God the Father, and preserved in Jesus Christ, and called’’ (Jude 1), says that they are to build themselves up by ‘‘praying in the Holy Spirit’’ (Jude 20).

The last book of the New Testament is ‘‘The Revelation of Jesus Christ’’ (Rev. 1:1) after He had been in heaven with the Father for fifty years, and He speaks of the Holy Spirit, showing that the Father and the Son in heaven and the Spirit on earth work together. John says, ‘‘I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet’’ (Rev. 1:10), and on three other occasions He says, ‘‘I was in the spirit’’ (Rev. 4:2; 17:3; 21:10). In this book Jesus says seven different times that the churches and those who have ears are to hear what the Spirit says to them, ‘‘He that hath an ear, let him hear what the Spirit saith unto the churches’’ (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

As Jesus began His ministry by saying, ‘‘Come unto me, all ye that labour and are heavy laden, and I will give you rest’’ (Matt. 11:28), so the Holy Spirit closes the Revelation by saying, ‘‘And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely’’ (Rev. 22:17).

As you study the books of the Bible, let the Spirit dwelling in you respond to the Spirit in the words of the book, then, ‘‘The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart’’ (Heb. 4:12).

If you are not conscious of the Spirit’s presence either in yourself as part of the church, or in the Book, the Bible will be of interest only so far as your knowledge of history, literature, or the traditions of your fathers have brought it to your attention.

"Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16), but remember that even the words of Christ will be words only, unless they are quickened by the Spirit. When God was speaking to Moses concerning Aaron, He said, "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs" (Exod. 4:15-17). So the Holy Spirit in the Word is to be to us instead of God, and God will be with the Holy Spirit, and God will be with us; and we are to take the name of Jesus Christ wherewith signs and wonders shall be wrought, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18); because the words of Jesus Christ accompanied by the power of the Holy Spirit are like Jesus Himself, "the same yesterday, and today, and forever" (Heb. 13:8).

THE CHURCH AND THE WORD ARE NOT TO BE SEPARATED

When we speak of the Holy Spirit living in the church and in the Word, it must be borne in mind that the church and the Word are not to be separated like two houses are separate and apart from one another, so as to convey the idea that the Spirit will live in one without the other. The two dwelling places, the church and the Word, are joined together in such a way that they cannot be put asunder and continue to be the habitation of God through the Spirit.

The Lord did not give the Scriptures to the world, and say to the world, "Take these and read and live." He gave the Scriptures to His disciples and said to them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe" (Mark 16:15-17). The Lord did not give the church to the world, and call that church His body, and give it the right to use His name, and then leave it without the equipment necessary for the continuation of His work in the world. The Holy Spirit is the equipment. "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

CHAPTER V

HE BEARS WITNESS

In His manifestation at Pentecost, the Holy Spirit bore witness to the truth of the law as set forth in the construction of the Tabernacle and of the Temple, which shows that the altar came before the laver, and so Calvary must come before Pentecost. ''Thou shalt also make a laver of brass, and his feet also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.'' (Exod. 30:18). The altar where the sacrifice was offered was a type of the cross, and the laver which stood between the altar and the tabernacle was a type of Pentecost. First the cross, then Pentecost, then the church. This is why John says, ''But this spake he of . . . the Holy Spirit which was not yet given: because that Jesus was not yet glorified'' (John 7:39). This statement makes it certain that the Holy Spirit would not come until after Christ had ascended to the Father, ''And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was'' (John 17:5).

The order of the coming of the Second and the Third Persons of the Godhead is also definitely established. First the blood to take away sins, then the Spirit to give power to those who are cleansed that they may bear witness to Christ.

Tells of His Own Coming

The Holy Spirit's testimony in the Old Testament makes definite the time of His coming, "Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it." "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord" (Lev. 23:10, 11, 15-17).

The wave sheaf on the morrow after the sabbath represents Christ on the morrow after the sabbath, the day of the resurrection; then just fifty days later was to be the new offering of two wave loaves made from the first sheaf. This fiftieth day was Pentecost, and the Holy Spirit came on that day, and the three thousand saved by the blood of Christ were the wave loaves, made from the first sheaf, even the Risen Christ.

The fact that the Spirit came on that day is sufficient evidence that Christ did as He said He would do, ‘‘But now I go my way to him that sent me’’ (John 16:5); ‘‘and, behold I send the promise of my Father upon you’’ (Luke 24:49). Christ’s going and the Spirit’s coming are both presented in Peter’s sermon at Pentecost, ‘‘This Jesus hath God raised up, whereof we all are witnesses, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear’’ (Acts 2:32, 33).

Makes the Bible More Than Literature

The Holy Spirit is a definite and divine witness to the truth of the entire Bible. ‘‘All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works’’ (2 Tim. 3:16, 17).

The Bible is not mere literature like the writings of men; it is God-inspired literature, and there is as much difference between the literary product of human wisdom and that of the Divine wisdom, as there is between man and God. Jesus Himself said concerning the words of this literature, ‘‘It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life’’ (John

6:63). They are life because quickened by the Spirit. Jesus says, ‘‘The words that I speak’’; the Spirit brought to the minds of the writers the words of Jesus; Paul says, ‘‘Not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth’’ (1 Cor. 2:13).

The Holy Spirit witnessed through men in the Old Testament, ‘‘Men and brethren, this scripture must needs be fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus’’ (Acts 1:16); and again, ‘‘Wherefore as the Holy Spirit saith, today if ye will hear his voice, harden not your hearts’’ (Heb. 3:7, 8); and, ‘‘David himself said by the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool’’ (Mark 12:36).

Peter, speaking of the men who were inspired, said, ‘‘Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things, the angels desire to look into’’ (1 Peter 1:11, 12).

The words and the prophecies of the Scripture are not the result of human thinking, but the speakers were men used of God, as Joseph said to Pharaoh, ''It is not in me; God shall give Pharaoh an answer of peace'' (Gen. 41:16). Daniel said to king Nebuchadnezzar, ''But there is a God in heaven that revealeth secrets'' (Dan. 2:28). The Holy Spirit did not speak through all men, but only through those of His own choosing; so He does not speak through all writings, but concerning the Scripture He has said, ''All Scripture is inspired of God.'' ''Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God'' (1 Cor. 2:9, 10).

Bears Witness Through the Bible

It is not only the Book speaking, but the Spirit also. If you quote a reference from a scientific work, you say, ''Here is what the author of this book says.'' You may read it as you read any other book, and not get the meaning at all; but if you allow the writer to speak to you in his own spirit, the spirit in which he wrote the book, he will lead you and so interpret as you read that you will get his meaning, and that is what you want when you read.

So the Bible may be read just as any other book without getting the meaning; but if you, as you read, realize that in these words the Holy Spirit is speaking, and you allow Him to guide and interpret as you read and meditate, you will understand what the Spirit is saying to you. He is bearing witness to your soul of the things you need to know concerning this life and that which is to come, and He knows whereof He speaks. The mere words of the Bible are not different from the words of other books; but accompanied by the Spirit who speaks in them, they are ''quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit'' (Heb. 4:12).

When you are reading the Bible, you are not dealing with the book alone, but with the Spirit. Philip asked the Ethiopian eunuch, ''Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him'' (Acts 8:31). Philip was Spirit-filled and surely he was Spirit-led, for, ''The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down unto Gaza, which is desert'' (Acts 8:26). The result was that the inquirer having found the will of God, said, ''See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God'' (Acts 8:36, 37). And this is the statement that Paul declares no man can make ''but by the Holy Spirit'' (1 Cor. 12:3). ''And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing'' (Acts 8:38, 39).

Many people read the Bible as this officer was reading it. He says, ''Of whom speaketh the prophet this? Of himself, or of some other man?'' (Acts 8:34.) If the prophet is speaking, let the prophet answer; but if the Spirit is speaking through the prophet, let the Spirit make reply. The prophet had been speaking for some time on that desert road, but when the Spirit spoke through Philip, the officer's heart was opened to receive the truth.

Many people have been hearing preachers all their lives and yet they are not saved. Why not? They have been hearing men. Let the preacher and the hearer both understand that the message comes from the Spirit, and the preacher is only a messenger bearing the Spirit's word. The preacher is not the chief witness, he is only the messenger bearing the testimony of the chief witness, even the Holy Spirit. Where this is properly understood, the sermon hearer will find as Saul of Tarsus found that, ‘‘It is hard . . . to kick against the pricks’’ (Acts 9:5; 26:14), and he too will cry out, ‘‘Lord what wilt thou have me to do?’’ (Acts 9:6.)

‘‘But the natural man receiveth not the things of the Spirit of God . . . for they are spiritually discerned’’ (1 Cor. 2:14). ‘‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for those who love him.’’ It is evident that the ordinary sources of knowledge do not bring us into all the things which God has prepared for those who love Him. We have all seen some of the wonderful things God has put into the world for us to enjoy; but we also know that there are many other things just as wonderful that we have never seen, and never shall see, because to see them we must go where they are. So we have all seen some of the wonderful truths of the spiritual realm, and we are confident that there are spiritual heights to which we have not attained. In this realm, unlike the natural world, we do not have to go where they are to behold them, for they are brought within our spiritual vision by the Holy Spirit who searcheth all things, even the deep things of God. ‘‘For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God’’ (1 Cor. 2:10, 11).

What makes the lighter type of music popular today rather than the classical? It is the spirit of the age. Why do many give heed to that type of novel or moving picture which is here today and gone tomorrow? The spirit of the age. But the writers and the picture makers create the spirit of the age. The stories without the well-known writers or the pictures without the favorite actors would be as uninteresting as the Bible is to those who do not know its author, the Holy Spirit. This is why the Bible is not read as much as it should be, the author is comparatively unknown. It is the Spirit in the Bible, and not merely the words of the Bible itself that bears witness to our souls and leads us into the higher realms of life.

The Spirit May Bear Witness Direct

The Holy Spirit may bear witness direct to the born-again soul that is made sensitive by the blood of Christ. Philip was a disciple of this type, ‘‘The Spirit said unto Philip, Go near, and join thyself to this chariot.’’ Luke gives testimony that reveals the spiritual sensitiveness of Paul and Timothy, ‘‘Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Spirit to preach the Word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not’’ (Acts 16:6, 7). These examples show that the Spirit-filled man is more susceptible to the interpreting presence of the Spirit than others are. The Spirit-filled man, the God-intoxicated man has given the Spirit such right of way, such absolute control that He manifests His own power in the words and deeds of that man.

This accounts for "tongues" and other manifestations of the presence and power of the Holy Spirit that are sometimes experienced in private devotions, or in the midst of spiritual revivals such as have been common in the beginning of nearly every great spiritual movement in the history of the church. Such demonstrations have their perils, but even in the extreme cases they are no more dangerous to the spiritual life of the church than are the cold formalities and intellectual pronouncements of many modern churches. If we are led by the Spirit, we will not go to extremes in either direction, but continue steadfast in the center of the Lord's will.

He Bears Witness Through Miracles

Jesus did many signs or miracles in the presence of His disciples which are not written in the Gospels (John 20:31), but there are at least forty-two miracles written and in these He bears witness of His power, wisdom, love, and of His Deity. In His commission to His disciples He said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover'' (Mark 16:17, 18). Why did the Lord make such a statement? Because the Holy Spirit would have the same power and Deity that He had and the Spirit would work many miracles through the apostles and deacons and other believers, and through the same kind of believers He bears the same kind of testimony today.

Was it not the Holy Spirit who gave the angel power to punish Zacharias for his unbelief (Luke 1:20)? And the angel of the pool of Bethesda the power to stir the waters and heal the sick (John 5:2-4)? Who gave the apostles and other disciples the power to speak in other tongues (Acts 2:4; 10:46; 19:6)? Who brought Philip and the eunuch together on the highway in the desert near Gaza (Acts 8:26-31), and Cornelius and Peter (Acts 10:1-21), and Paul and Lydia and the jailer at Philippi (Acts 16:12-34), and the missionaries and all the people who composed the churches around the Mediterranean Sea in the missionary journeys (Acts 13:1-4, and chapters 13 to 16)? And who is it now that brings together real pastors and churches? ''Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood'' (Acts 20:28).

Surely there is no greater witness in the church in this age than the Holy Spirit; as there was none greater than Christ when he was here in the flesh. Jesus said of His own country that ''he did not many mighty works there because of their unbelief'' (Matt. 13:58). If now we say that the Holy Spirit does not bear witness in the church through signs and wonders as He did in the beginning of the church, may it not be on the part of the church the same kind of unbelief that hindered such wonders and mighty works in the days of Jesus?

Jesus said of His own work, ''The works that I do in my Father's name, they bear witness of me'' (John 10:25). As He used the Father's name, so He gave His disciples the privilege of using His name, ''In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover'' (Mark 16:17, 18). The only thing that ever hindered Jesus in bearing witness through His mighty works was unbelief; and the chief hindrance to the church in her work of bearing witness is unbelief. If they had believed in Jesus, His works would have been done whenever needed; and if the church believed in the Holy Spirit, whatever mighty works are necessary to cause the people to believe, the church will continue to do in the name of Jesus and through the power of the Holy Spirit, "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

Once Jesus manifested His power in a community by casting some devils out of men who had for a long time been possessed of them. These devils being driven out of the men began immediately to work havoc with business conditions in that community as they had done with the men out of whom they had been cast, and the people requested Jesus to leave the place. When the church in the name of Jesus and through the power of the Holy Spirit casts out certain devils of worldliness that have crept in unawares, their departure out of the church makes it so impossible for the objectionable worldly customs to continue to thrive within the church that many people request that the Holy Spirit should be left out of the teaching program of the church. Whenever this condition obtains, the result will be a church that will be composed of people who have associated themselves together for mutual benefit, or for social uplift of the community, or to satisfy the human hunger for a form of worship, but which in actual life is little better than other good moral institutions of the world; for a church without the Spirit's presence and power cannot maintain its claim to be a divine institution, and different from that which is merely human.

When the church gets its eyes and ears and heart open to the fact that it is not a body composed of men and women only, but that the Father and the Son have taken up their residence in them, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23); and the Spirit is there as a living, quickening witness to both the Father and the Son, as well as to make His own presence felt in the creation of an atmosphere in which the forces of God may work for the overthrow and defeat of all the forces of evil. Such a church will become the most interesting institution in the world, a sort of heavenly home, because the heavenly Guests are present and are always drawing to themselves people who discern spiritual things and love them and so make it possible to practice the Presence of God on earth.

Begin the day with God!
  He is thy Sun and Day!
His is the radiance of thy dawn;
  To him address thy lay.

Sing a new song at morn!
  Join the glad woods and hills;
Join the fresh winds and seas and plains,
  Join the brightest flowers and rills.

Sing thy first song to God!
  Not to thy fellow-men;
Not to the creatures of His hand,
  But to the glorious One.

Take thy first walk with God!
  Let Him go forth with thee;
By stream, or sea, or mountain path,
  Seek still His company.

Thy first transaction be
  With God Himself above;
So shall thy business prosper well,
  And all the day be love.

—Horatius Bonar

CHAPTER VI

HE BRINGS CONVICTION

The great orators of the world have been those who have been able to bring conviction to the hearts of their hearers. Such were Moses, Demosthenes, Beecher, Parker, Spurgeon, Phillips Brooks, Jonathan Edwards, Abraham Lincoln, Frances Willard, W. E. Gladstone, and many others. We have need today for men and women, who through the power of speech can sway the multitudes and bring them to stand for righteousness and justice and truth.

The Holy Spirit is the Person of power in the Godhead, and He is here in our midst with all truth and power for the very purpose of enduing men and women from all the walks of life, with power to so bear witness for Christ that through the words they speak, He will reprove (convict) "the world of sin, and of righteousness, and of judgment" (John 16:8).

OF SIN

The Holy Spirit so presents Jesus Christ in His unparalleled and sinless life, that by comparison the sinner is convicted of sin. When Peter saw the Deity of Jesus as he looked at the draught of the fishes which they had taken, "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord'' (Luke 5:8). The publican was made to feel that he was in the very presence of God, and there seeing himself to be a sinner, he cried out, ''God be merciful to me, a sinner'' (Luke 18:13).

At Pentecost, when Peter spake these words, ''Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it'' (Acts 2:22-24); it was not Peter, but the Christ whom the Holy Spirit presented through Peter, that gave power to convict three thousand people of their sins and caused them to repent and cry out, ''Men and brethren, what shall we do? Then Peter said unto them, ''Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit'' (Acts 2:38). But now the Holy Spirit through the gospel calls upon all men everywhere to repent, not because they have had any actual part in the crucifixion of Christ, but because they have as yet had no part in the life of the Risen Christ. The Holy Spirit at Pentecost, speaking through Peter, convicted the multitude of the sin of crucifying Jesus; today the same Holy Spirit through the preachers of the Word convicts men of the sin of not believing in Jesus. ''And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil'' (John 3:19).

When an innocent man is put to death or made to suffer great persecution, the fact that we have had no part in either his death or in the persecution, if we disbelieved in him and spread our disbelief, we are participants in the event. It was unbelief that ''killed the prince of life.'' Whose unbelief? The guilt is certainly not confined to those who used the spear, but includes those who through unbelief encouraged and inspired those who actually used the nails and the spear. Unbelief is as potent today as it was then, and if Christ were here in the flesh now as He was then, our present stage of civilization is no guarantee that He would not again be crucified.

Satan has made no moral progress since the world began, and wherever Christ is exalted, Satan will be there to defile and desecrate. It is the work of the Holy Spirit to exalt Christ; wherever He is exalted, sin will be reproved. When the Holy Spirit bears witness for Christ, so far as men are concerned, for ''there is no difference: for all have sinned, and come short of the glory of God'' (Rom. 3:23); and when a man realizes that he is a sinner, it is time for him to accept Jesus Christ as his Saviour.

Of Righteousness

He will convict the world ‘‘of righteousness, because I go to my Father, and ye see me no more.’’ The world passes judgment upon men long after they have gone from the scene of their labors. The eleventh chapter of Hebrews was not written until hundreds of years after the death of all the persons whose names are mentioned in that most famous New Testament chapter of Old Testament worthies. So it is in the world’s Halls of Fame; the men and women whose names are thus memorialized are what they are in the heart of the world, because having gone to their reward the world has come to see what they really were, and delights to give them honor. Of righteousness, because they go, and their works do follow them.

‘‘Of righteousness, because I go to my Father’’: Pilate said, ‘‘I find no fault in him,’’ and Pilate’s wife sent word to her husband, ‘‘have thou nothing to do with that just man’’ (Matt. 27:19). ‘‘Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God’’ (Matt. 27:54).

Men wanted to find evidence against Him, and they tried every known method of securing such evidence, but they found none. They were compelled to admit that Jesus was accepted of God; for this there were three witnesses from heaven: First, the Father, ''This is my beloved Son, in whom I am well pleased'' (Matt. 3:17); Second, Christ Himself had borne this witness unto ''all the land of Judea, and they of Jerusalem'' (Mark 1:5). ''Thus it becometh us to fulfil all righteousness'' (Matt. 3:15); and Third, the Holy Spirit, having been sent by the Father and the Son, according to promise, bore witness in no uncertain way, ''Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high'' (Heb. 1:3).

Not only was He accepted in heaven by the Father, but on earth all classes of men were compelled to acknowledge that He was righteous, and to accept Him as the Son of God, for His very presence was overwhelming evidence.

The Holy Spirit not only brings conviction that Christ is accepted as righteous by the Father in heaven, and by men on earth, but He also makes certain the righteousness of those believers whose sins have been washed away in the blood of the righteous Christ. ''But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus'' (Rom. 3:21-24).

The Spirit bore witness to the righteousness of Abraham, ''Abraham believed God, and it was counted unto him for righteousness.'' ''For we say that faith was reckoned to Abraham for righteousness.'' ''And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also'' (Rom. 4:3, 9, 11).

The Spirit convicts the world that born-again men have a righteousness that is not their own, ''And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith'' (Phil. 3:9). ''That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith'' (Rom. 9:30). ''Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed'' (1 Peter 2:24). As we go through this world, we may wear a robe of our own righteousness, or we may wear the robe of His righteousness—which shall it be? We may come down to the end of life still boasting of our own righteousness, and because we have not put on the wedding garment of His righteousness find ourselves shut out from His presence, or we may finish our course clothed in a righteousness not our own, prepared to "enter into the joys of our Lord."

OF JUDGMENT

"Of judgment, because the prince of this world is judged." Satan had always accused man, and in every case caused him to come into bondage. "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23); of the six hundred and three thousand, five hundred and fifty people who left Egypt with Moses (Num. 2:32), it is said, "But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. 3:17-19). To the Ephesians and through them to us, the Holy Spirit directs these words, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others'' (Eph. 2:1-3).

Satan had been accusing Jesus before the courts of the world, and had failed: but now before the court of heaven, all of Satan's accusations are thrown out as having no foundation, and Satan himself is cast out. ''Now is the judgment of this world; now shall the prince of this world be cast out'' (John 12:31). ''Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage'' (Heb. 2:14, 15).

Satan had no power to hold Jesus in the bondage of the grave, and he has no power to hold us, ''O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ'' (1 Cor. 15:55-57). Christ won the victory over Satan in the battle with death, as in every other battle with sin, and so we who are in Him, have victory, and Satan has no more dominion over us. We are free, and ''if the Son therefore shall make you free, ye shall be free indeed'' (John 8:36). Christ did not Himself enter into judgment, but He came to the place of reward, ''And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was'' (John 17:5). Concerning ourselves, it is written, ''For we shall all stand before the judgment seat of Christ'' (Rom. 14:10); those who are in Him, will be there, not to be judged, ''There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death'' (Rom. 8:1, 2); but to receive their reward, that inheritance of life of which the Holy Spirit is the earnest ''ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory'' (Eph. 1:13, 14). ''Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life'' (John 5:24).

It is true that ''we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad'' (2 Cor. 5:10); but those who are in Christ will be there to receive their reward, "Today shalt thou be with me in paradise" (Luke 23: 43). "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matt. 19:28, 29).

Christ judged sin at the cross, by bearing the penalty of sin Himself, and thus setting free everyone whom Satan had bound, because they who believe in Him have made His death theirs, and as He bears their sins, He bears their judgment.

Suppose Satan brings a new accusation against one who has been set free; it need not stand, because that one has "an advocate with the Father, Jesus Christ the righteous": "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 2:1; 1:9).

If the disciple does not know how to present his case to the Advocate in heaven, he has an Advocate on the earth, even the Holy Spirit. ‘‘Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God’’ (Rom. 8:26, 27).

‘‘Of judgment.’’ While the born-again man will appear before the judgment seat to receive his reward, the unbeliever will appear in judgment to receive the condemnation that he has brought upon himself, and there is no doubt as to what his sentence will be, for the Holy Spirit has made it known beforehand. It is seen in the cross; but if you will not look at the cross, you may hear it from the heavens if you will pause for a moment and listen, ‘‘My God, my God, why hast thou forsaken me?’’ (Matt. 27:46). The man who is condemned to life imprisonment is separated from other men and forsaken by them; the man who is condemned because of his sins is separated from righteous men, and forsaken of God. ‘‘And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence’’ (Luke 16:26). What a sentence is this! And there is no parole. The condemnation of the sinner is as eternal as is the reward of the righteous. ‘‘For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord’’ (Rom. 6:23). Christ rising from the dead is sufficient evidence that Satan’s power was broken and Christ being glorified at the Father’s right hand shows that Satan had been cast entirely out of the realm of the Father and the Son, and of all those who through Him had become ‘‘partakers of the inheritance of the saints in light.’’

Satan has been judged. This is the sentence pronounced upon him, ‘‘And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.’’ ‘‘And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever’’ (Rev. 20:2, 3, 10).

CHAPTER VII

THE ADMINISTRATOR OF GOD'S WILL

The will of God is recorded in the words which were spoken by holy men of old as they were moved by the Holy Spirit. ''Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit'' (2 Peter 1:20, 21). There are two testaments recorded in the Word of God: the first, or Old Testament, and the second, or New Testament, ''In that he saith, A new covenant, he hath made the first old.'' ''For if the first covenant had been faultless, then should no place have been sought for the second.'' To make them effective, both testaments were dedicated with blood. ''Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you'' (Heb. 9:18-20), while the blood of the second is the blood of Christ. ''How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to

God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance'' (Heb. 9: 14, 15). Thus, it is seen that the effectiveness of both covenants rested upon the death of Christ. ''For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth'' (Heb. 9:17).

The Holy Spirit was the administrator of the provisions of the first testament, and He is now the administrator of the second testament, having been appointed for this purpose by both the Father and the Son. ''In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep'' (Gen. 1:1, 2). We do not know how long this condition prevailed, but we do know that it was so until ''the Spirit of God moved (brooded) upon the face of the waters,'' and brought order out of the waste and darkness. God announced His will for light; He said, ''Let there be light,'' and immediately the Spirit began to administer the law of light ''and there was light.'' So through every day of creation, God's will was revealed through the Word. The record of each act of creation is preceded by the words, "And God said," and each time the Spirit moved as He did upon the face of the waters and carried out the will, and set to work the laws by which all created things came to be and by which they continue throughout the years.

God's Will in the Old Testament

In the Old Testament, God's will was made known in divers portions and in divers manners: First, God spake directly to men such as Adam, Enoch, Abram, Isaac, Jacob, Samuel, and David; Second, He spake by means of signs and wonders, like the altar of Abel, the rainbow, the rock, the manna, and in every piece of furniture in the Tabernacle and in the Temple He revealed a portion of His will for the Jews, and looked forward to the coming of the Saviour of both Jew and Gentile; after this He spake through prophets and laws and miracles of various kinds, and the Spirit always made use of men in carrying out the will of God.

The Spirit in His administrative work of telling the people of the inheritance that belonged to them, and of putting into operation the provisions of the will, is mentioned many times in the Old Testament. He is spoken of as coming upon such as Othniel, Gideon, Jephthah, Saul, David, and Sampson.

It was the Spirit who saw that God's will was done in all the sacrifices that were required in the law, and in all things that pertained to the coming of Christ and to the establishment of His church. Because of the presence of the Spirit in these events, the laws of Israel became the foundation and pattern for the constitutions and laws of the governments of the civilized nations of the earth, while the laws of other nations then existing have been forgotten.

God's Will Concerning Jesus

When Jesus came in the flesh, He came unto His own people, but of themselves they did not know Him. It was God's will that He should be known, but there was no man or power on earth with authority to make Him known, or to reveal the inheritance that was to come to those who should receive Him; this task belonged to the divinely appointed administrator. John the Baptist could not do it, for he says of Jesus, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God" (John 1:33, 34).

When the Spirit made it possible for John to say with assurance that this Jesus is the Son of God, then John could make Him known to as many as would receive Him. So, when the Spirit gives us the assurance that we are in the will of

God, we are prepared to help others find their relation to God, and to know about their inheritance.

Jesus said, ''My meat is to do the will of him that sent me and to finish his work'' (John 4:34), and ''Lo, I come to do thy will, O God'' (Heb. 10:7, 9). But Jesus did not begin to do this will, so far as His public work was concerned, until after the Spirit came upon Him, and led Him into the Father's will for His life; ''And straightway coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased'' (Mark 1:10, 11). The Spirit first revealed to Him the meaning of temptation. To do this the Spirit led Him into the wilderness to be tempted of the devil, ''And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan'' (Mark 1:12). According to Matthew, ''Then was Jesus led up of the spirit into the wilderness to be tempted of the devil'' (Matt. 4:1). The purpose of the temptation was not simply the testing, but for the victory, ''And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about'' (Luke 4:14).

The Spirit would also have us know God's will concerning the trials of life; we too are tried, not for the testing, but for the victory. We should not talk much about our trials, but rather about our victories. When we get home we shall not tell the Lord much about hardships or our wounds; we shall be so absorbed with His glory that we shall forget all about the things that hurt us here on earth.

In the beginning of His ministry Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18), and in Acts, Luke tells, "How God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38). Jesus was anointed to preach the gospel, and to have power to save and to heal; but He Himself did not make known the conditions of either salvation or healing; this information was to be given by the administrator of His will. The will was not read, nor were the conditions of the inheritance revealed until after the death of Him who made the will.

God's Will Concerning Salvation

It was at Pentecost that the Holy Spirit first authorized Peter to reveal that part of the will which referred to salvation from sin. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38); and later He made use of Paul, James, John and others in the complete revelation of the will. Peter standing before the people could do nothing to relieve the situation until the Spirit gave him the words and the power to tell the multitude what to do. It was the same with Philip in his relation to the Samaritans and to the officer of the queen of the Ethiopians, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29), and so with Paul and the waiting nations of the world and islands of the sea, and it is true of the church today. "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). No man today could be a witness to Christ unless he be a joint witness with the Holy Spirit. This is why He says, "Ye shall receive power after that the Holy Spirit is come upon you." The supreme need of the disciples of Christ is to experience the Holy Spirit in their own souls. After Peter received the baptism of the Holy Spirit at Pentecost, he became a real witness for Christ, and so shall we all become witnesses after we have had that experience.

Christ died and left His will. Is the preacher of the gospel able to administer that will? No. He is only a channel through which the Holy Spirit may work, a voice that the Spirit may use, a pen with which the Spirit writes, and as soon as such witnessing brings sinners, the rightful heirs, to know what is coming to them they will gladly accept and enter into the joys of the Christian life, "praising God, and having favour with all the people."

The reason many people do not accept Jesus Christ as Son of God, and Saviour, is because they do not know that they are heirs of God at all. They have heard sermons, but they have passed the blessings on to others. They have heard God's promises, but have never realized the promises were for them. In such cases it is evident that the Holy Spirit has not been able to use the preachers and teachers so as to make the will of God known. How shall men know without teachers? And how shall teachers know unless the Holy Spirit shall guide them? And how shall the Holy Spirit guide them when He is ignored?

Sometimes when a will is read, some of the heirs are not satisfied, and either seek to break it or renounce it altogether. But when the Spirit is the administrator, everyone ought to be satisfied to become a partaker of the inheritance of the saints in light, and trust the Maker of the will to rightly adjust all matters in His own way and in His own time.

God's Will in Your Life

Let the Spirit administer the will of God in the affairs of your life, and then claim all that is rightfully yours under the will: First, salvation through the blood of Christ. ''In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace'' (Eph. 1:7). Second, healing for the diseases of the body, for this is in the will, and no man can remove it, or make it of no effect. ''Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him'' (James 5:14, 15). Third, the baptism of the Holy Spirit, and this promise is written large in the will, ''I indeed have baptized you with water: but he shall baptize you with the Holy Spirit'' (Mark 1:8). ''And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high'' (Luke 24:49). If we claim and receive these three blessings that rightfully belong to us as redeemed persons in Christ, all other things needful will be added, and our lives will be full.

GOD'S WILL IN THE CHURCH

Let the Holy Spirit administer the affairs of the church, or let Spirit-filled officers who have been chosen by the Spirit, and the church, for the purpose of feeding the church, and taking the oversight in temporal and spiritual affairs; and then the church should claim all that belongs to it as a spiritual body, and go forth in the work of the Lord, to carry out His great commission to preach the gospel to every creature. It will not be necessary for such a church to seek elsewhere for wisdom, or riches, or fellowship, or anything for which the human heart hungers and thirsts, for it is written, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). The church should claim the upper room, for the Spirit established the upper room in the beginning, "And when they were come in, they went up into an upper room" (Acts 1:13), "These all continued with one accord in prayer and supplication" (Acts 1:14). Instead of the upper, or prayer room, many modern churches have put in the supper, or banquet room, which is often the best equipped room in the church building; the danger in this is that we will give the glory to the social hour around the tables, instead of giving it to the Lord, to whom all glory belongs.

The Holy Spirit put the baptistry into the church, and as the death, burial, and resurrection of Christ are the great facts of the gospel and the central theme of the gospel message, so the baptistry should be the most attractive and beautiful place in the church building. The swimming pool or gymnasium cannot under the will take the place of, or in any way put the baptistry into the background. The baptistry is the place where penitent sinners are baptized in water in likeness to His death, burial, and resurrection; and the upper room, or prayer room, is where disciples are baptized with the Holy Spirit. In order to receive her full inheritance of blessing, the church should give each of these its proper place, not only in the church building, but in the life and worship.

The Lord said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15); evidently it is the will of the Lord that the gospel shall be preached. But He also said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). Now if the administrator has His way, we will pray, and He will send, and the gospel will be preached. He will open the hearts of those who ought to go, and He will open the way to the resources of those who ought to send. But ordinarily we do not allow the Spirit to administer the will; we step in with our own plans and ask the Lord to use our way. If we want to raise money for missions, or for almost any other purpose in church life, we give a banquet or a supper, and invite the people to come and pay fifty cents or five dollars, as the case may be, and the banquet gets the glory, and the Lord is not exalted. The Lord's will seems to be fasting and prayer rather than feasting and prayer.

The will of the Lord has been given to the church, and the Holy Spirit has been sent to make use of the church in bringing the will to the attention of all rightful heirs. The annual reports of the churches reveal the fact that there are many people who have never heard the good news about their inheritance, or if they have heard, the interpretation of it has so confused their minds that they have not accepted it. Too many interpreters tend to divert the attention of the people from the will to themselves, or to the world. It is reasonable to believe that Christ, the head of the church, would be better pleased if His evangelists and pastors and teachers would through the power of the Holy Spirit seek to get the attention of heaven, rather than through their own wisdom court the attention of the world. The latest news from heaven will always be more effective than the latest news from the earth. I believe it is Hurst's *Church History* that is the authority for the statement that when Christianity was on the decline and preaching was being discarded the church turned to dramas, pageants and such things as substitutes for preaching.

Is it possible that our present use of pageants, dramas, movies, contests of every description, and other worldly attractions is because the pulpit is losing its message and giving itself over to educational, social, and recreational interests? According to the Administrator, preaching has a large place in the will of God concerning men. Nothing can ever take the place of the pulpit, when its message comes from above.

The Lord promised that His gospel should be accompanied by signs and wonders. "And these signs shall follow them that believe." "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will" (Mark 16:17, 20; Heb. 2:4). These signs will not be manifest if the Spirit is not present; but if He is present, and manifests His presence as the Lord said He would, the people are sure to assemble themselves together, for the drawing power of the uplifted miracle-working Christ is compelling: "if I be lifted up from the earth, I will draw."

In the worship of the church as well as in the teaching and in the preaching, the Spirit administers the will of God. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth'' (John 4:23, 24). When the Spirit has His way in the worship, He becomes the master of assemblies, and will cause every member of the body to contribute to the ''increase of the body unto the edifying of itself in love'' (Eph. 4:16). The Holy Spirit would make use of the drawing power of the cross, and of spiritual worship.

The very presence of the Father, Son, and Holy Spirit in any place of worship will call forth from that assembly their highest expression of praise and of adoration, and in their praises they will make use of every voice and of every God-given musical instrument that is available. If the people do not praise Him, ''I tell you that, if these should hold their peace, the stones would immediately cry out'' (Luke 19:40).

''Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord'' (Psalm 150:3-6).

Chapter VIII

THE HOLY SPIRIT AND POWER

We are baptized ‘‘In the name of the Father, and of the Son, and of the Holy Spirit’’ (Matt. 28:19). We are familiar with the name of the Father and that of the Son; we have heard these names all our lives; when we think of the Father, we think of love, ‘‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life’’ (John 3:16). When we think of Christ, the Son, immediately the thought of sacrifice comes into our minds, ‘‘Behold the Lamb of God, which taketh away the sin of the world’’ (John 1:29). ‘‘Who gave himself a ransom for all, to be testified in due time’’ (1 Tim. 2:6). But when the Spirit is mentioned, no similar word is suggested to the mind of the average Christian, because the Holy Spirit is not so well known as are the Father and the Son. But to those who have made a study of His life, the very name Holy Spirit suggests power. ‘‘Ye shall receive power, after that the Holy Spirit is come upon you’’ (Acts 1:8); ‘‘For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance’’ (1 Thess. 1:5).

Power in the Word

Power is suggested by our word ‘‘dynamite’’: a power that breaks up things and puts them completely in the hands or in the service of the one who wishes to use them, as an engineer breaks up rocks to be used in the building of highways; so the power that accompanies the Word preached in the Spirit breaks up consciences so that they can no longer be considered safe guides for the souls of men, but the consciences themselves are put under the guidance of the Holy Spirit; hearts long hardened by sin are made pliable and are opened for the Word; wills that have been stubborn and rebellious are brought into subjection to the divine will ‘‘that ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power’’ (Eph. 1:18, 19).

The Need of Power

We all need power more than any other one thing. God knew that we would need power, and in the beginning He said, ‘‘Have dominion (power) over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth’’ (Gen. 1:28); but instead of walking with God and using this power, man turned it over to Satan, and ‘‘walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience'' (Eph. 2:2).

Ever since the day he listened to Satan, and lost fellowship with God, man has been trying to regain his lost estate and the power that God gave him. He has tried organization; he has made laws that seemed just and right; he has tried to make a name for himself through education, making himself believe that through a long process of development, or evolution, he would eventually attain to that perfect communion with God. But after all his efforts, the strongholds of evil remain unconquered, and through his failures he is beginning to see that God's power does not operate through the channels of human wisdom, but through the channels of His own making.

Jesus said, ''All power is given unto me in heaven and in earth'' (Matt. 28:18), and while He was in the flesh, Jesus was the channel of God's power. Before He went away He said, ''But ye shall receive power, after that the Holy Spirit is come upon you'' (Acts 1:8), and after He returned to heaven, ''And having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear'' (Acts 2:33). This power is not an abstract something separate from the Holy Spirit, but is the Holy Spirit Himself; He has the power and the believer has Him. The power cannot be stored up like electric energy in a battery, but must be received from the Spirit moment by moment, as an electric car receives its power by constant contact with the trolley wire. It is not an intellectual power as is sometimes manifest in learned and eloquent sermons, nor is it the power of earnestness and zeal which is without knowledge, and which flares up like the fire from burning straw; but it is the power of the inspired Word manifested by the presence of the Holy Spirit in the Word and in the preacher of the Word. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4).

The Power Is in the Spirit

The great rivers of the earth, such as the Niagara, the Colorado, and the Jordan have always been capable of supplying all the power needed for heat and light and for the industries of the people residing near their shores; but the people not understanding electric energy have sought power from other sources, and only in recent years has the power been developed from the rivers.

So the Holy Spirit has always had all the power that believers needed for witnessing and for living the life; but not understanding the Holy Spirit, they too have sought power from other sources; for this reason many churches have been defeated in their work of evangelizing the world, and building up spiritual temples, and have lapsed into merely human organizations without life or divine power.

The gospel of Christ is still ‘‘the power of God unto salvation to every one that believeth,’’ and the Holy Spirit is still the power that makes the gospel effective when it is preached in its fulness. ‘‘The Lord working with them, and confirming the word with signs following’’ (Mark 16:20).

In the beginning of every forward movement in the life of the church from Jerusalem and Samaria, and in every place where Paul established churches while on his missionary journeys, on down to the great religious movements of our day, such as the Methodist, the Friends, and the Disciples of Christ, we find that God has borne witness ‘‘by signs and wonders and divers miracles’’ (Heb. 2:4). These signs and wonders, the marvelous conversions, the healing of the sick in answer to believing prayer, and other manifestations of supernatural power were not intended to be for temporary witnessing and then discontinued, but were made part of the promise of the great commission, ‘‘And these signs shall follow them that believe’’ (Mark 16:17), and ought to be expected in our day even in a more wonderful way than ever before because the powers of this world are stronger than ever before, and the divine confirmation is more needed now than at any time in the life of the church.

The Spirit Has Not Lost His Power

"There is one body" (Eph. 4:4), and that body is the church, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23), and the church like her Lord is the same always, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). There is no scriptural authority for the belief that the Holy Spirit has exhausted His power, or that He has changed any more than that Christ's blood has lost its power to save, or that Christ Himself has changed.

Christ did His work in the power of the Holy Spirit, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28). He gave His commandments, and endured His sufferings on the cross through the power of the Holy Spirit, "Until the day . . . he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom He had chosen" (Acts 1:2). "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14). So, it was because the disciples were to receive power after that the Holy Spirit came upon them that Jesus could say, "And greater works than these shall he do; because I go unto my Father" (John 14:12).

The greater works referred to were to be accomplished because when Christ ascended He would send the Spirit who would endue the disciples with power, without which they would not be able to do any great work. Jesus told His disciples to "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," and the disciples of today are not so much superior to those early disciples that they should have no further need of power such as He promised to give.

When Demosthenes gave his great orations in Athens against Philip of Macedonia, the people forgot Demosthenes, and said, "Let us go and find Philip." When the preacher speaks in the power of the Holy Spirit, the people ought to forget the speaker and say one to another, "Come, let us tell the world that we have a wonderful Saviour."

Power Comes From Above

The power which believers are to receive came down from above, just as the Lamb of God, the sacrifice for sins came down from heaven. Believers are to lay hold on that power which now resides in the Third Person of the Godhead.

In the great machinery hall of a World's Exposition, each separate machine reaches up its own arm and connects with the shaft above. The power for each is the same and comes from the same source, but each machine does a work of its own: it may be that one pumps water, another weaves, and still another runs the wheels of a great locomotive.

The power that controls all the members and runs all the departments of the church should come from above, and yet the work of each member and of each department may be different: ‘‘And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues’’ (1 Cor. 12: 28).

All are not apostles, nor teachers, neither do all have the same gifts, but each in his own place for the one purpose, ‘‘For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ’’ (Eph. 4:12).

There are many members and many departments, but only one source of power.

Wherever this is recognized, and the church is willing to be used as a channel for this power, there ought to be Pentecostal harvests, for at Pentecost ‘‘They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.’’ And now believers are commanded to be filled with the Holy Spirit: ‘‘And be not drunk with wine, wherein is excess; but be filled with the Spirit’’ (Eph. 5:18).

It is one thing to be filled with a spirit, and another thing to be filled with the Holy Spirit.

One boiler may be filled with water, and another be filled with boiling water; one has power, the other has none. ‘‘God hath not given us a spirit of fear, but of power, and of love, and of a sound mind’’ (2 Tim. 1:7).

Power May be Dissipated

The power which the Holy Spirit came to give may be dissipated through the church’s contact with the world. ‘‘And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease’’ (Matt. 10:1). The power He gave them was the only power they had. Up to this time they had no power to preach, nor to heal, nor to cast out devils. Their association with Jesus had given them capacity for power, but not power; He gave them power. Those disciples who used the power He gave them did the work He gave them to do. In answer to John’s question, ‘‘Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them’’ (Matt. 11: 4, 5).

Those who had some other power and used it, failed to do what Jesus commanded His disciples to do. Judas had power which he received from the world, and because of this he had no place for the power Jesus was willing to give. His contact with the money power and with influential worldly friends dissipated the power Jesus gave, and Judas failed, for he "went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver" (Matt. 26:14, 15).

When the Lord sent out seventy other disciples, He gave them "power over all the power of the enemy" (Luke 10:19), and because they used this power they were able to "Return again with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke 10:17). Had they come in contact with the world, and used worldly methods on this mission, they could not have made the report of victory which they were able to make.

Jesus Himself said, "All power is given unto me in heaven and on earth" (Matt. 28, 18). He did not claim power from any other source, and surely He did not attempt to use the power which the world, the flesh, and the devil offered Him.

Jesus said to His disciples, "But ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1:8). The church was to receive power. Wealth, educational opportunities, influences in the world, and multitudes of men and women do not create power; these only serve to increase capacity for power; and the power which they receive after the Holy Spirit comes upon them will be sufficient to tax the full capacity of all believers. But if these things are used for the purpose of creating power, instead of increasing the capacity for power, the power which is in the Holy Spirit will be dissipated and the ability of the church will be diminished in proportion to its world contacts. The church appoints committees and then presumes to give the committees power to act, but what spiritual power can a church give to any person, or to any number of persons together? Committees are not named that they may use the power the church may offer to give them, but for the purpose of making the church more efficient by increasing its capacity for using the power which the Holy Spirit brings with Him when He is received into the church.

Unity of the Spirit

Jesus prayed that His disciples might all be one, "that they may be one, even as we are one" (John 17:22), and Paul urged the churches to maintain the unity of the Spirit "endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). There is power in the Holy Spirit because of the unity of the Spirit: "even as we (the Father, and the Son, and the Holy Spirit) are one,'' would have been the prayer of Jesus after the Holy Spirit came, just as He prayed ''even as we (the Father and the Son) are one,'' before the Spirit came.

The difference between the unity of the prayer of Jesus in John 17 and the unity of the Spirit in Ephesians 4 is the difference between love and sacrifice, and love and sacrifice, and power. Christ could not pray for the unity of love and sacrifice and power, because the Holy Spirit had not yet been given. Love and sacrifice are much in evidence in the church, and these produce some power; but the power the Holy Spirit was to give was not available when Jesus prayed, and the disciples were not yet bearing witness. The power of the Spirit is not even now available where the church ignores the Spirit; and the church that has allowed itself to get into that unfortunate condition is not bearing witness for Christ as it should. When we use some other power than that which He came to give, we grieve the Holy Spirit. Simon tried to buy this power; ''he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money'' (Acts 8:18, 19). A church that spends large sums of money for the purpose of securing worldly attractions that are to serve as substitutes for the drawing power of the Holy Spirit is treading dangerously near the place where Simon stood when Peter said to him, ‘‘Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God’’ (Acts 8:21).

All of the seven unities are on the divine side, ‘‘there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all’’ (Eph. 4:4-6). Men have nothing to do with any of these, but to receive them; and as many as receive them have power. Those who did not receive Jesus, did not have life, and so those who do not receive, nor give place to the Holy Spirit do not have power. This is why so many churches are barren of results, few sinners being born again, few new creatures in Christ. ‘‘You shall receive power.’’ This power is not given by the church, but by the Father and the Son when they send the Holy Spirit, and this power is that they may become witnesses, life witnesses, joint witnesses with the Holy Spirit. The world is making great progress along certain lines because unused powers have been found and set to work. Whenever the church uses this long neglected Spirit power as it ought to be used, and allows itself to be used by the Spirit, the world will be as much amazed at the rapid increase in members and spiritual progress of the church, as the church now marvels at the material progress of the world.

POWER AND SPIRIT NOT SEPARATE

The power and the Spirit must go together. Power without the Spirit might result in disaster. When we ask for power, we ought to ask to be reinforced by the Spirit Himself, that the power may be used aright and not be dissipated. If you put too great power in a cylinder that is weak, the cylinder will break. A gun or cannon barrel is made strongest at the point of explosion. Automobile cylinders are made strong in proportion to the power to be generated. The automobile builder is not wiser than God. God does not put Holy Spirit power into an unbelieving man, or into a worldly church. To pray that sentence in the pattern prayer of our Lord, ‘‘Forgive us our debts, as we forgive our debtors’’ (Matt. 6:12), is a dangerous thing to do, if we are not willing to forgive. So to ask for the power of the Spirit without fully yielding ourselves to the Spirit who controls and directs the power would be to place ourselves in a dangerous situation; what might be the result of such power uncontrolled? The highly educated man who is not a Christian is in that position. Such education is no guarantee that the man will be a good citizen, and such power as education gives is no guarantee against "wildfire religion," or that there will not be unseemly extremes in one direction or another. To keep in the center of God's will requires not only power, but Holy Spirit power.

> Can you be trusted with power?
> Can you be trusted with power?
> Christ is waiting for you to be loyal and true,
> And there is no end to the good you can do,
> If you can be trusted with power.

Many church people want the power but are not willing to have the Holy Spirit come into their lives in the way He came into the church at Pentecost, and in Samaria, and in Ephesus, and to the Gentiles in the household of Cornelius. They should remember that the power did not come before the Holy Spirit came, but with His coming. The disciples in the Upper Room were not praying so much for power, but for the promise of the Father to be fulfilled in them. They understood that power was the result of the Spirit's coming upon them, not the cause of His coming. The disciples today who realize their need of power ought to know that power always has a source and they should seek for the source and not for the power. When the source of power is once discovered the connections are not difficult to make. It sometimes requires time. This was true in the beginning of the church, "Tarry ye, in the city of Jerusalem, until ye be endued with power from on high'' (Luke 24:49). ''Ye shall receive power after that the Holy Spirit is come upon you.'' They did not plan to have a great Pentecost and then work for it; they obeyed the Lord and waited in prayer until the Third Person should come from heaven bringing the power with Him. We learn how to make disciples by studying the way disciples were made in the records of conversions in the Acts of Apostles.

From the same records we ought to learn how the Holy Spirit comes in power into the lives of new converts and makes them witnesses for Christ. Then to be consistent we should not only seek to make disciples of Christ, but we should with the same earnestness and clearness teach them how to be filled with the Spirit.

The Test of Power

The great test of power will come in the region of the heart, that is, in the sensibilities: what a man thinks, ''If there be any virtue, and if there be any praise, think on these things'' (Phil. 4:8); what a man loves, ''Love not the world, neither the things that are in the world'' (1 John 2:15); what a man wills, ''If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself'' (John 7:17). This is why there is so much said about the heart in the New Testament. The heart is the storm center for Satan and all his hosts. The heart needs to be strengthened by the abiding presence of the Spirit Himself, if it is to withstand the assaults of Satan.

The reason many individuals and churches must have frequent revivals instead of the perennial revival and the steadfast life is because they seek power for special occasions, power which comes through a personality or by way of organization, or from a strict adherence to the traditions of their fathers, instead of seeking for the divine Person of power, the Holy Spirit, and drawing constantly upon Him.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" (John 5:2-4). These impotent folk in Jerusalem believed there was healing in the water only when the water was troubled by an angel; but we know that there is in Christ the same healing power "yesterday and today and forever." There are some impotent Christians and churches in our day that work as though they believed there was power for healing only in physicians, and power to save only during revival seasons; and if the water is not troubled, if there is no physician present they die, and if there is no revival they become spiritually weak and some die so far as Christ and the church are concerned. Then there are many churches that have given heed to the Lord's promise and command, "Ye shall receive power after that the Holy Spirit is come upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high," and they have tarried "until," and these know that so long as the Holy Spirit is given His place in their lives and in the church, there will be power, the old Pentecostal power that first manifested itself in healing and in salvation through Jesus Christ, and then through Peter and the other disciples and through the early church as they used the name of Jesus Christ and this power shall continue until the church shall be caught away to be with her Lord.

The Holy Spirit is a Person, and being the Third Person of the Godhead, He is greater than we and we ought not to expect to make use of Him in our work, but should allow Him to use us in the Lord's work. We would not think of using the President of the United States in order that our work might be accomplished, but as good citizens we willingly offer ourselves to him that he may use us in the larger work of making the country what it ought to be. In the same way we should place ourselves at the disposal of the Holy Spirit that He may use us where He will and as He will for the advancement of the church of the Lord Jesus Christ.

If we merely ask for power, we rob the Spirit of His personality, for He does not give power without Himself. Power does not speak; the Holy Spirit speaks. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:11). Power does not come just for the asking, but the Holy Spirit does come, "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27).

The first disciples went into the Upper Room with their hearts open toward heaven, and the Lord filled them with the promised Holy Spirit.

I'm going by the upper road, for that still holds the sun,
I'm climbing through night's pastures where the starry rivers run.
If you should think to seek me in my old dark abode,
You'll find this writing on the door, He's on the Upper Road.

CHAPTER IX

THE HOLY SPIRIT AND PRAYER

The Holy Spirit has a larger place in the prayer life of the Christian and of the church than many people are willing to give Him. Prayer is such an important and far-reaching force that men should be trained in the use of it if they expect to obtain the proper results. The first disciples realized this and asked the Lord to teach them to pray, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). The Lord taught them to pray. If the Lord's disciples who were with Him every day needed Him to teach them to pray, then present-day disciples of Christ need the Holy Spirit, the resident member of the Godhead on earth, to guide them in the right use of prayer. We are no wiser than those first disciples, and we need guidance as much as they needed teaching.

If "no man can say that Jesus is the Lord, but by the Holy Spirit" (1 Cor. 12:3), then certainly no man can pray in the name of Jesus except the Spirit guide him. "He will guide you into all truth": "and bring all things to your remembrance, whatsoever I have said unto you" (John 16:13;

14:26). He will not only recall the words of Jesus, but guide you in all the Bible teaching concerning prayer from the beginning to the end of the Book.

Guiding Mind Needed

Every great business needs a guiding mind, especially when the head of the business is away. Some competent person will be left in charge of affairs. Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). There is no greater business in the world than that of the church, and there is no greater business in the church than that of prayer. Prayer is even greater than preaching, for all the great preaching of the New Testament was preceded by prayer. After mentioning the names of the eleven, Luke declares, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." After they had been in prayer for ten days the

Holy Spirit came according to promise, ‘‘And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance’’ (Acts 1:14-16; 2:4). Peter’s Pentecostal sermon was preached immediately after the ten days’ prayer meeting, and this was the beginning of the first great spiritual revival in the Church of Christ.

Prayer preceded the preaching of the gospel in Europe. Paul and Luke and their companions were the first to preach, but they were not the first to pray. The Lord’s own teaching puts prayer before preaching, ‘‘Pray ye the Lord of the harvest, that he would send forth labourers into his harvest’’ (Luke 10:2). Describing the first praying and preaching in Philippi, Luke says, ‘‘And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul’’ (Acts 16:13, 14). Paul and Silas prayed in the prison in Philippi, and the result of the preaching was the conversion of the jailer and all of his household. Prayer before preaching—why? ‘‘If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him'' (Luke 11:13). This is still the rule in heaven. If there is any preaching in heaven, we have no record of it; but we know there is prayer. ''Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them'' (Heb. 7:25); ''It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us'' (Rom. 8:34). ''Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God'' (Rom. 8:26, 27). The prayers in heaven are intercessory prayers; let all the preachers on earth remember that there are two in heaven who have prayed for them before they have begun to preach, and let the church on earth join with the Head of the church in heaven, and with the Comforter and Guide of the church on earth, and follow the example of the one hundred and twenty at Pentecost and pray until the fire falls, and then the sermons that are preached will be like reapers in a harvest field, and multitudes will be brought to the Lord. The leaders of the Woman's Christian Temperance

Union, being women full of faith and the Holy Spirit, have learned this lesson and the mighty victories for righteousness and justice that have followed their hours of intercession have amazed the world.

The Holy Spirit speaking through Paul gives some general instructions concerning prayer and preaching, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel," and "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak" (Eph. 6:18, 19; Col. 4:2-4).

There should be in every church a band of praying men and women, either the officers of the church or other spiritual people, who would always have a season of prayer before any sermon was preached in any church service. After a sermon was preached that had been supported by such praying, there would be no place for gossip, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4). People might not care so much for the sermon, but they would not want to miss the power of the praying that would bring into the church service an atmosphere of the divine Presence.

If we need anointing for preaching, as did Jesus, for He said, ''The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,'' surely we need guidance in prayer that prepares for preaching. When a ship is about to enter into a harbor, the captain promises that a pilot will come on board; the ship calls for the pilot by running up her pilot's flag; the captain steps aside and the pilot takes control and guides the ship safely into the harbor. Christ promised to send the guide, and then He Himself went away. The disciples proceeded to ask for the guide, and in answer to their prayer, the Holy Spirit came, and He has taken control of the church, and He will remain until the church arrives safely in the Haven of His rest.

We Should Ask for the Guide

If Christ would not come into the hearts of men without being asked to come in, ''Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me'' (Rev. 3:20), how can we expect the Spirit to become our guide if we do not ask Him? At His baptism, Jesus prayed, ''Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened'' (Luke 3:21), we are not told what He was praying for, but from what took place, we conclude that He was praying for the Holy Spirit to come upon Him, and that He might hear the Father's voice: ''And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased'' (Luke 3:22). Evidently when the disciples were praying before Pentecost, they were praying for the promise of the Father, ''These all continued with one accord in prayer and supplication,'' and the promise, ''And behold I send the promise of my Father upon you,'' was fulfilled. The church prayed, ''And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus'' (Acts 4:29, 30). The disciples must have had the help of the Holy Spirit in this prayer, for a power was manifested that had not been known among men, ''And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness'' (Acts 4:31).

The new converts in Samaria were to be entrusted with the same great business that was given the church in Jerusalem, and so "when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:14-17). Thus it will be seen that in the early church the disciples had a place of prayer, a prayer room, and that prayer preceded not only the preaching of the gospel and the baptism in water, but also the baptism of the Holy Spirit. There would doubtless be more conversions and more baptisms in water, and more disciples filled with the Holy Spirit, if there were first more praying in the Upper Room on the part of the church of today.

The Power in Prayer

The power is not in the prayer but in the Holy Spirit who uses the prayer. The power of an engine is not in the engine but in the gasoline in the engine. Gasoline has greater power when it can use a rightly constructed engine; so the Spirit has greater power when He can use an intelligently constructed prayer. That is why the Lord taught His disciples to pray, "Lord, teach us to pray." From Christ's own language in prayer, we have a right to conclude that the Spirit too would have us use good language. This does not mean that a prayer will not be heard because of grammatical errors, or a wrong use of words; but it does mean that men should not be careless in their use of words. Present your petitions in the best language that you can command and He will use the prayer and will be "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Praying in the Spirit

The Holy Spirit uses the church body and each born-again member of it as His temple, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therfore glorify God in your body, and in your spirit, which are God's" (1 Cor. 3:16; 6:19, 20). A temple is a proper place for prayer, and if the Spirit uses the body as His temple, then He ought to have fellowship in every prayer that goes out from that temple. Paul speaks of our bodies as "our earthly house of this tabernacle," and it is in this tabernacle that we have fellowship with the Spirit in prayer, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit'' (Jude 20); and again, ''And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father'' (Gal. 4:6). As Jesus taught His disciples to pray, ''Our Father,'' so the Spirit dwelling in our hearts teaches us to cry, ''Abba, Father.''

Many persons when they pray begin by addressing God as ''Almighty God,'' or as ''God,'' but both Jesus and the Holy Spirit would have us go direct to the Father in the name of Jesus Christ. The teaching of Paul is the same when he says, ''Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ'' (Eph. 1:3). It is perfectly in order to pray to the Lord Jesus, and also to praise the Holy Spirit; but the usual approach to God in prayer is ''Our Father,'' or ''The Father of our Lord Jesus Christ,'' and then to pray ''in the Holy Spirit,'' that is to pray in fellowship with Him, allow Him to inspire the words, and help in other ways as we need help to pray as we ought, and then close with the name of Jesus.

If Elisha wanted a double portion of the Spirit that made Elijah the man of prayer and miracle worker that he was, surely we ought to want the Spirit that made Jesus the man of prayer and teacher that He was. ''Let this mind be in you, which was also in Christ Jesus'' (Phil. 2:5);

what mind was this? Evidently the mind of the Spirit, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (1 Cor. 2:11-13). We are living in the same temple that the Spirit lives in, and praying in the Spirit is praying in fellowship, partnership, in full accord with the Spirit.

If we pray in the spirit of the age, or of the church in which we have fellowship, we will watch for the leading of the spirit of the age, or our language will be that of the church. If we pray in the Holy Spirit, we will watch for the leading of the Spirit, "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). We are to "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

Sometimes we pray for things we ought not, and leave unmentioned things that ought to be spread earnestly before the Lord. The Spirit living in the heavenly atmosphere is sensitive to the things of God, and He will sensitize our hearts so that the things pertaining to the will of God will be impressed upon us and give us courage in asking, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). The Spirit will use our tongues if we are willing to use them in the right way ourselves; if we listen for "the still small voice," our language will be that of praise and prayer, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). If we listen to Satan, and use his language, he will use our tongues and cause us to lie, or to take in vain the name of the Lord, "Why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3.) We have learned from the prayers of both the Old and the New Testament that the Spirit's prayer language is that of praise and of intercession.

THE TRANSMITTING POWER

The Holy Spirit is the transmitting power in prayer; He brings God's will to us and carries our petitions to God. God's will is revealed in His word, and our prayers are set forth in our own words, but there must be a carrying power between us and the Father in heaven. Our words spoken into the microphone would not be carried far if there were not some power to transmit them through the air, so with the words in prayer. The Spirit knows the will of God and brings that will to us, and if we agree and ask that His will be done, the Spirit carries our petition back to the Lord, and He as our advocate in heaven presents it to the Father, who in turn sends back the answer.

> The answer's on the way
> When in His name we pray,
> O praise the Lord, our prayer is heard
> The answer's on the way.

Thus, praying in the Spirit, requires us "to pray without ceasing" for when we stop praying the circuit is broken, or it may be that Satan hinders either the progress of the petition, or of the answer, somewhere along the way. But the Spirit, like Christ is stronger than Satan and He will get your petitions through to the Father, when presented in the name of Jesus, and He will bring back the answer.

> Unanswered yet? Tho when you first presented
> This one petition at the Father's throne,
> It seemed you could not wait the time of asking,
> So urgent was your heart to make it known.
> Tho years have passed since then, do not despair;
> The Lord will answer you, some time, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, some time, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet were firmly planted on the Rock;
Amid the wildest storm, prayer stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, ''It shall be done,'' some time, somewhere.

CHAPTER X

IN SYMBOL AND EMBLEM

God has spoken concerning His Son in divers portions and in divers manners. Most of the events in the life of Christ were foretold by the prophets: He was to be born in Bethlehem, of the tribe of Judah; He was to be a man of sorrows and acquainted with grief; He was prefigured in the sacrifices of the law as set forth in the worship in the Tabernacle in the wilderness and in the Temple in Jerusalem.

The Holy Spirit was not like Jesus, the subject of many prophecies, but He was foreshadowed in types, symbols and emblems, and if we study these with as much care as we study the prophetic utterances concerning Jesus, we shall have a better understanding and a clearer recognition of the Holy Spirit's presence all through the New Testament and in the church.

THE BROODING PRESENCE

The first symbolic reference to the Spirit is where "the Spirit of God moved upon the face of the waters" (Gen. 1:2). This moving, or brooding, tells of both the fatherly and motherly qualities of the Spirit. Like the brooding, fluttering dove, nurturing life like a mother, and at the same time being the begetter of life in the waters and upon the land. This moving of the Spirit of God is afterward spoken of as the ''Breath of God,'' ''and breathed into his nostrils the breath of life.'' ''And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit'' (John 20:22).

The Dove

When the earth was troubled and threatened with destruction, Noah sent forth a dove out of the Ark to bring back a message concerning the time when Noah could again come down out of the Ark, and start anew the dominion of man upon the earth, ''Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground'' (Gen. 8:8). ''And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth'' (Gen. 9:1). In these words there is a foreshadowing of another age when the earth would be full of wickedness and the Lord would send forth the Holy Spirit out of heaven to bring a message concerning the time when He, the Lord, could return to the earth and begin His reign of a thousand years.

The first time the dove went forth, she found no place for her feet, and so returned to the Ark. The second time she found a leaf of an olive tree, showing some signs of life, but as yet nothing permanent; the third time she found an abiding place, and did not return again to Noah.

As the dove was sent out only to return again, so the Holy Spirit in the Old Testament went out and returned as He would, not once or twice, but many times. He is mentioned as coming upon different persons and making His presence felt in many undertakings, but never remaining anywhere upon the earth. There were times He could bring back some evidences of life as found in Abraham, Samuel, Gideon, Sampson, or David, but the earth was not ready to have Him as an abiding Guest.

When the Spirit came upon Jesus at His baptism, He remained with Jesus all through His public life, but outside the Second Person of the Godhead, the Son of God, there was yet no temple or body provided on earth for the Spirit's habitation; and so He returned with Jesus to the Father as He had done all through the Old Testament, after a temporary manifestation upon the earth. Then at Pentecost when He came upon the waiting disciples, He came as the breath of God came upon man in the beginning, and as the breath of God coming upon the newly formed man, made him to become a living soul, so the Holy Spirit coming upon the waiting disciples, now only a form without life, made them to be the church body, a temple where He might abide until the Lord Jesus should come for His bride, the church, and take her to be with Himself. This coming of the Spirit at Pentecost suggests again the brooding presence of the Spirit in the beginning.

The characteristics of the dove are like those of the Spirit. The dove was a clean bird, and could be used by the poorer classes of people as an offering according to the law; in fact, Mary, the mother of Jesus when presenting the child Jesus to the Lord, brought as a sacrifice ''a pair of turtledoves, or two young pigeons'' (Luke 2:24). The dove in its nature was gentle, ''be ye therefore wise as serpents, and harmless as doves'' (Matt. 10:16). This suggests the fruit of the Spirit, of which one quality is gentleness, along with peace and meekness.

The dove went forth from the Ark, in which dwelt the only representative of God on earth; the world could not have sent a dove, because the world had none to send. The Spirit was sent out from the Father in heaven, not from the world; the world had no Spirit to send, and even when He was sent out from heaven, the world could not receive Him.

The dove came from above, so the Holy Spirit; the disciples were told to ''tarry ye in the city of Jerusalem, until ye be endued with power from on high'' (Luke 24:49). Power for the church comes from above, and the pulling power is always above. Men lift up from below the burden, they ‘‘get under the burden’’; the Spirit lifts from above. But men have learned that in lifting any great weight, it is necessary that there be some lifting power above the place to which the weight is to be lifted. Christ said, ‘‘And I, if I be lifted up from the earth will draw all men unto me’’ (John 12:32). The Holy Spirit lifts Christ up from the earth, and He does the drawing of men unto Himself. Where did the dove go on earth? She had to wait until she found a place to abide. Where did the Spirit go when He came to earth at Pentecost? He found a number of praying disciples, who were prepared to receive Him, and He abode in them. The Holy Spirit has been waiting longer for us than we have for Him. He is ready now to come in, if we are willing to receive Him. It must grieve the Holy Spirit to have to come and go so many times before we will let Him come into our hearts and abide.

Hover o’er me, Holy Spirit, Bathe my trembling heart and brow;
Fill me with thy hallowed presence, Come, O come and fill me now.
Thou canst fill me, gracious Spirit, Tho’ I can not tell thee how;
But I need Thee, greatly need Thee, Come, Oh come and fill me now.
I am weakness, full of weakness, At Thy sacred feet I bow;
Blest divine, eternal Spirit, fill with power, and fill me now.

Cleanse and comfort, bless and save me, Bathe, Oh, bathe my heart and brow,
Thou art comforting and saving, Thou art sweetly filling now.

OIL

One of the outstanding symbols of the Holy Spirit is oil, both for light and for anointing. ‘‘And spice, and oil for the light, and for the anointing oil, and for the sweet incense’’ (Exod. 35:28). The source of the light in the golden candlestick in the Tabernacle and in the Temple was the oil in the lamp, and the source of the oil was the olive tree. ‘‘And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.’’ ‘‘Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth'' (Zech. 4:2-6, 11-14).

The source of the light in the Christian's life and in the church, is the Holy Spirit, and the source of the Spirit is the Father and the Son. So long as the olive trees should live, the supply of oil would continue. So, while the Father and the Son remain in heaven, the Holy Spirit will continue to shed forth into our hearts the light whereby we cry, ''Abba, Father,'' but when the Son comes to earth again, the Spirit will return with Him to heaven and there will be spiritual darkness upon the earth, only as the Spirit comes and returns as He did in Old Testament times, it may be to work with the Jews, or with any who will bear witness during the tribulation. ''Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.'' (Matt. 25:1, 2). They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. They all had lamps, but they did not all have a supply of oil. We need more than lamps, we need oil in our lamps, and an assurance of an abundant supply to draw upon. We need more than churches, we need the Holy Spirit in our churches, and the assurance of a constant contact with the Holy Spirit; if we are to have the light, and heat, and power, and atmosphere that are essential to the living, growing spiritual soul.

Give me oil in my lamp, oil in my lamp,
Oil in my lamp, I pray, Hallelujah,
Give me oil in my lamp,
Keep me shining in the camp,
Until the break of day.

There are many good Christian people going around in the world who are lamps all right, but they give no light, or at best only a flickering light, because they run out of oil, that is, if they had the Holy Spirit they have lost Him; they should remember that there is one baptism with the Holy Spirit, and that like the baptism in water one time ought to be sufficient. Surely the baptism of which the Lord Himself is the administrator ought to be as effectual as that of which the disciples are the administrators. John promised that the Lord would baptize with the Holy Spirit, and Paul said, ''Be filled with the Spirit'' (Eph. 5:18); that does not mean to be filled and then run dry: it is present tense, ''Be filled.'' Stephen was ''A man full of faith and of the Holy Spirit'' (Acts 6:5), not for one day, but for his life. Christians are not like automobiles that must be often driven to the service station to be refilled; Christians because of the church, the body of Christ, of which they are members ought through the Spirit, to be in constant contact with the Lord and so have access to the source of supplies.

When a widow of one of the prophets of Elisha "had nothing in the house, save a pot of oil" (2 Kings 4:1, 2), and she gave this to the Spirit-filled Elisha, for "The spirit of Elijah doth rest on Elisha" (2 Kings 2:15). God gave her access to His treasure of oil and all her needs were supplied. Elisha, through the Spirit, was in contact with God, and this woman, through Elisha, was also brought into contact with God.

We have access to our treasure box in the bank vault, but the banker holds the master key, and we cannot get into the box without his key, and he cannot get into it without our key.

The Spirit-filled man or woman has access to God's treasure house from which our every need is supplied, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19), but God Himself holds the master key, and we cannot get at that which is ours as "heirs of God, and joint heirs with Christ" (Rom. 8:17) without His word, and He cannot open the treasure, or give us our inheritance without our word.

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light.
    He keeps the key.

Is there some door closed by the Father's Hand
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door
    He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered *not* as you had thought 'twould be?
God will make clear His purpose by and by.
    He keeps the key.

Have patience with your God, your patient God.
All wise, all knowing, no long tarrier He,
And of the door of all thy future life
    He holds the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key.
That He at last when just He sees 'tis best,
    Will give it thee.

—*Streams in the Desert.**

But as through the oil in the lamp we have access to the light; so through the Holy Spirit abiding in us, we have access to all our inheritance as children of God.

THE ANOINTING OIL

The anointing oil was to be the only oil of its kind. "Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people'' (Exod. 30: 32, 33). In this anointing oil, we see the place the Lord assigned to the Holy Spirit. There can be no other, any more than there can be another Christ, and we are to be careful as to the place where He is found. There are people who do certain things because they say they are directed to do so by the Holy Spirit, when in fact they are actually just having their own way; we should try the spirits that bid for our lives; ''beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world'' (1 John 4:1-3). The anointing oil was to be placed upon the Tabernacle, the ark, the table, and upon all things that were ordained of God (Exod. 30:26-31). ''But ye have an unction (anointing) from the Holy One, and ye know all things.'' ''But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him'' (1 John 2:20, 27). The world cannot receive the Holy Spirit, but Christians can receive Him, and they ought to want to receive Him, because His presence gives them a distinction that the world cannot have, and sets them in a separate place, in the world, but not of it, and marks them as belonging to the Lord.

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The Seal

Another emblem of the Holy Spirit is the seal. ''Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.'' ''And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption'' (Eph. 1:13, 14; 4:30). Jeremiah says, ''And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open'' (Jer. 32:10, 11). A seal implies ownership. When we receive the Spirit, we are no longer our own; for He is the mark of ownership of Him who purchased us with His own blood. No one but the owner has authority to break the seal. The world has no right to your life, and you have no right to allow the world to come into your heart to use it for any purpose, and it cannot come in without your permission.

A seal is the mark of recognition, like the trademark of an industry, which enables the owner to recognize his property even when it is surrounded by that which is not his. So, ''Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.'' (2 Tim. 2:19). The Holy Spirit is the Lord's seal, not ours. But if we know the Lord's seal, we have a right to look for it upon those who claim to be His. Paul was better able than we are to discern the seal of the Lord upon believers. Paul found some disciples at Ephesus, but the seal of the Lord was not much in evidence, and he asked them, ''Have ye received the Holy Spirit since ye believed? And they said unto him. We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism'' (Acts 19:2, 3). After the great commission was given, the seal of the Lord did not come through John's baptism, nor does it even now come through the baptism of the church, but rather through the ''one baptism'' which was the promise of the Father, ''And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high'' (Luke 24:49).

The seal of the Lord was upon Paul, and it was manifest to everyone through his fiery, exultant, vehement preaching; through his shouts of joy and praise and triumph; through speaking in tongues and through intercessory prayer and then through much suffering, ''Are they ministers of Christ? (I speak as a fool.) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness'' (2 Cor. 11:23-27). On the other hand, the seal of the Lord was upon John the beloved disciple, ''I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet'' (Rev. 1:10). Here is the quiet, contemplative, devotional soul lost in his own vision of the Christ. The seal of God is the same seal for all, as the Holy Spirit is the same Spirit for every born-again person, but as the manifestation of the Spirit will depend somewhat upon the person into whose life He comes, so the impression of the seal will depend upon the character of the person receiving it. When the seal of God is placed upon us, we need not be surprised at struggle, at soul agony, of uncertainty in regard to temporal things, in the midst of the joys and triumphs of the Christian life, ‘‘From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus’’ (Gal. 6:17).

CHAPTER XI

IN SYMBOL AND EMBLEM

(*Continued*)

FIRE

As fire in the Old Testament attracted attention to itself because of its lighting and guiding power, so the Holy Spirit in the New Testament, "He shall teach you and He shall guide you." The first instance of lighting and guiding is the fire in the burning bush, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off the shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. 3:2-5). Moses was attracted by the fire, and was drawn to it to see what it was. How much this is like "the tongues like as of fire" at Pentecost, when the people were attracted by the sound and by the fire! "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.'' ''Now when this was noised abroad, the multitude came together,'' ''and they were all amazed, and were in doubt, saying one to another, What meaneth this?'' (Acts 2:2-4, 6, 12.) The multitude came together on that eventful day of Pentecost, for the same reason that Moses turned aside; Moses was looking upon a strange sight, and these people were seeing strange things that day. The burning bush was a test presented to Moses, and he stood the test. The sound and the ''tongues like as of fire'' were a test to this multitude, and some said, ''What meaneth this?'' and others said, ''These men are full of new wine.'' What would we have done had we been with Moses, or with the multitude at Pentecost? Our answer will be found in our attitude toward the miraculous in the life of Christ, and in the life of the Holy Spirit, as He continues the Acts of Apostles confirming the gospel which the church preaches, ''with signs following'' (Mark 16:20). Those who deny that God today bears witness of His presence through miracles of faith, in the name of Jesus Christ, might by the same process of reasoning, easily conclude that the ''burning bush'' which Moses turned aside to see was a delusion, and that the "sound from heaven" and the "tongues like as of fire" were creatures of the imagination of the disciples and of the multitude that came together.

The fire in the bush was different from the fire that consumes; this fire burned, but did not consume the bush. The light and guidance of the Spirit is different from the light of human wisdom and the guidance of human devices. The fire kindled by earthly knowledge burns brightly for a time and then dies down because that which made it burn is consumed and has passed away. "Whether there be knowledge, it shall vanish away" (1 Cor. 13:8). The school textbook that attracts our attention this year will soon be discarded, and another will take its place; but the knowledge which the Spirit brings to us burns on brighter and still brighter as the years roll by, and not one word is consumed, or changed. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Oh, fire of God, burn on, burn on,
Till all the dross is burned away;
Oh, fire of God, burn on, burn on,
Prepare me for the testing day.

THE PILLAR OF FIRE

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people'' (Exod. 13:21, 22). There is nothing like a fire to attract attention at night. People will get up and go to a fire when nothing else would arouse them. And ''by day a pillar of a cloud''; this is better understood now since the navy introduced the smoke screen for the purpose of hiding their ships from the sight of the enemy. This was the purpose of ''the pillar of a cloud.'' The army of Pharaoh could not pursue the children of Israel to hurt them because the pillar of a cloud and the pillar of fire kept them hidden from view. ''And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night'' (Exod. 14:19, 20).

So there is nothing in the world's darkness and sin, that will attract people as the Holy Spirit attracts them; they will arise and go when the Spirit's presence makes the light. Nothing else would cause them to stir themselves sufficiently to leave the husks of the world, and go where they may find the bread of life, sent down from the Father in heaven. Is not this fact demonstrated in the churches today? What is the attractive power that draws together the few people who are found in the average place of worship today? Whence comes the light that guides? What is offered for their protection from the enemy?

Let the Lord send the fire today. He promised to do so, ''And, behold, I send the promise of my Father upon you''; and when the Lord sends the Spirit into the church service and life, multitudes of people will be attracted thither. The results of our little human plans for attracting the people to worship are not to be compared with what the Lord will do if we allow Him to provide the ''fire'' and the ''sound'' that are to draw the people.

Then in the daytime when the disciples of Christ are being pursued by the enemies of righteousness this same fire produces a screen that will shut the disciples out of the enemy's sight, and put them out of their reach. The enemy may be very near, in fact working in the same shop, or industry, but he cannot see what the disciple sees, or hear what he hears, ''But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned'' (1 Cor. 2:14). Of the Christian's enemies it may be said, ''For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them'' (Acts 28:27).

The Christ of burning, cleansing flame,
Send the fire, send the fire, send the fire;
Look down and see this waiting host,
Give us the promised Holy Ghost,
We want another Pentecost
Send the fire, send the fire, send the fire.

FIRE IN THE TABERNACLE

In the Tabernacle when Moses and Aaron had prepared the offerings, fire came out from before the Lord and consumed the offering, and the people knew that the Lord was present. ‘‘And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.'' ‘‘And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from before the Lord, and devoured them, and they died before the Lord'' (Lev. 9:23, 24; 10:1, 2). The fire of the Lord consumed the offering, and it also consumed those priests who had offered the strange fire upon the altar. When the Spirit is present, He will use for the glory of the Lord, all that is done in harmony with His Word, and if there is in the assembly anything that is not in accord with either command or precedent, in the Word of God, then the Spirit will make that thing so evident that Spirit-filled disciples will see that it is purged out of the assembly, that the Lord may be glorified in all of the worship and life of the church.

If the fire had not come out from the Lord and consumed that which was wrong, they would have continued to use the strange fire, and the Lord's presence would not have been manifested. Today if the Holy Spirit is not recognized and given His place in the worship, the strange fire put upon the altar by men who are not familiar with spiritual things, will be used in the worship, and the Lord will not be magnified, and His presence will not be made manifest, and so the people will not be sufficiently interested to cause them to assemble themselves together. This difference in worship will be felt by any spiritually sensitive person who will take the time to worship at the different altars in almost any city. The Holy Spirit makes His presence manifest with great power at some altars, while at others there is a presence and atmosphere strangely like that of the world.

Rain

Rain in the Old Testament is made to set forth the Holy Spirit in the New Testament. ‘‘Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth’’ (Hosea 6:3). ‘‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil’’ (Joel 2:23, 24). ‘‘And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil’’ (Deut. 11:13, 14). ‘‘Ask ye of the Lord rain in the time of the latter rain’’ (Zech. 10:1).

Here are three seasons of rain: the winter, or heavy rain; the spring or former rain and the latter rain before the harvest.

The heavy rain was when the Spirit came without measure upon the Lord Jesus at His baptism, and dominated His whole life; the former rain was at Pentecost, and during the early missionary journeys when the Spirit came upon the young, waiting, freshly planted church as in the seed time; these disciples were being sent forth to sow the seed of the Kingdom of God, and as the soil in the springtime needs the rain, so they needed the Holy Spirit. Then there came in the church a long period of spiritual drouth, when because the teaching concerning the Holy Spirit was crowded out by human traditions, the prospect for a great harvest of souls has not always been encouraging. There have been revival seasons, when it seemed that the old Pentecostal religion was coming back upon the earth, but these seasons have been of short duration. Surely the time for the latter rain is at hand. There are many groups of spiritual people who are praying for rain as never before since the ten-day prayer meeting preceding Pentecost, that is, they are praying for the Holy Spirit to manifest Himself as He did in the church of the first century. They want to know Him. They want the power that comes with the baptism of the Holy Spirit. And these believers upon whom the refreshing showers of His Presence are falling are found in the live, growing, missionary churches.

ATMOSPHERE

The atmosphere that surrounds our earth is one of the most common emblems of the Holy Spirit; for it is in the atmosphere that we live and move and have our being. The words "in the Spirit" tell where we live our spiritual lives. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (1 Cor. 12:13; Gal. 5:16).

Why are the happiest periods of our Christian lives those times which follow our baptism in water and our baptism with the Holy Spirit? It is because that in these times He does for our spiritual lives what a pure and refreshing atmosphere does for our physical lives. The atmosphere in which we live is our greatest health asset, and we would not have it polluted in any way. But the time comes, especially in a great city, when the atmosphere becomes contaminated and carries disease germs, and then many people become weak and sickly, and lose interest in life. If the atmosphere could be kept pure and wholesome, diseases would not be so common, and life would be prolonged under happier surroundings.

There is as much difference in the spiritual atmosphere as in the air we breathe. The spiritual atmosphere may be polluted by injecting into it the things that belong to the world, the flesh and the evil one. This condition will cause the church to be barren of results, and its members to be spiritually weak and sickly. Some churches have an atmosphere of sadness and gloom, more funereal than heavenly; others because the Holy Spirit Himself is present and in constant communication with heaven, have an atmosphere of joy and praise and life.

CLOTHING

One other symbol by which the Holy Spirit was foreshadowed is clothing.

‘‘Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them’’ (Gen. 3:21). The blood of the slain animal foreshadowed Christ giving His life, His blood for the remission of the sins of men; the clothing made from the skins foreshadowed the Holy Spirit who was to endue (invest, clothe) those disciples whose sins had been taken away by the blood of Christ. ‘‘And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high’’ (Luke 24:49).

When the mantle of Elijah fell from him, ‘‘And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over'' (2 Kings 2: 12-14). Elisha putting off his own clothing, and putting on the mantle of Elijah presents a picture of our condition when we see ourselves as unclean, ''But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away'' (Isa. 64:6), and then like Elisha, we are willing to have the Holy Spirit clothe us with Himself.

In this case the clothing makes the man. The preacher clothed with the Spirit, will not be much in evidence himself, but the Christ will be exalted so that all shall see Him. The Christian clothed with the Spirit will not boast much of his own righteousness, but only ''that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith'' (Phil. 3:8, 9). This quotation describes Abraham who, though he was not perfect in either his faith or obedience, yet because he built his altar, and trusted God, God clothed him with a righteousness not his own. ''Abraham believed God, and it [his belief in God] was imputed unto him for righteousness'' (James 2:23). The publican who went up to the Temple to pray, had nothing in the way of righteousness to boast of, yet because he prayed, ''God be merciful to me a sinner'' (Luke 18:13). God clothed him with a righteousness not his own, and he went to his house justified rather than the Pharisee who boasted of his own righteousness. We ourselves put on Christ, ''For as many of you as have been baptized into Christ have put on Christ'' (Gal. 3:27), while it is the work of the Father and the Son to clothe us with the Holy Spirit.

It is a hard thing for us to ask the Father and the Son to thus clothe us with the Holy Spirit. Elisha asked a hard thing of Elijah when he said, ''I pray thee, let a double portion of thy spirit be upon me,'' but Elisha asked and then lived so close to Elijah that he could always see him, and the request was granted. The Lord Jesus has promised, and we are assured that if we ask Him, the promise will be fulfilled.

Elijah went on ahead of Elisha, but Elisha stayed near enough that he could hear the call that came back to him along the way, and catch Elijah's mantle when it fell upon him.

Jesus will always be in advance of us, but if we follow the leading of the Holy Spirit, He will keep us so close to the Master that we shall not only hear the words that come back to us from Him, but we shall be clothed with the Spirit Himself.

If you have gone a little way ahead of me, call back—
'Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me, that He went with you into the storm;
Call back, and say He kept you when the forest'd roots were torn;
That, when the heavens thundered and the earthquake shook the hill,
He bore you up and held you where the very air was still.

Oh, friend, call back, and tell me for I cannot see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us and my spirit eyes are dim,
And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw you through the night's sin-darkened sky—
If you have gone a little way ahead, Oh, friend, call back—
'Twill cheer my heart and help my feet along the stony track.''

—*Streams in the Desert.**

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Chapter XII

THE HOLY SPIRIT, THE HOLY LAND, AND MISSIONS

The coming of the Holy Spirit into the church in Jerusalem at Pentecost, has as much to do with making the Holy Land holy, as does the birth of Jesus Christ in Bethlehem. Many people think of the Holy Land only as the place where Jesus Christ was born, and lived, and died and rose again and ascended to the Father; but Jesus was not the only Person of the Godhead who began His Personal ministry upon the earth in the Holy Land.

Jesus had been there for thirty years, and about all that we know of these years are the events of His birth, and His visit to Jerusalem at the age of twelve years.

There are eighteen silent years. But after the Holy Spirit came upon Him, that is after He was baptized in water by John, and after the Holy Spirit descended upon Him, the Father and the Son, and the Holy Spirit worked together in all the events recorded concerning Jesus after He entered upon His public ministry; ''The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise'' (John 5:19). Jesus said, ''He that honoureth not the Son honoureth not the Father which sent him.'' Then it must follow that those who fail to honour the Holy Spirit cannot rightly honour either the Father, or the Son, for the Spirit was sent by both the Father and the Son.

It was the Three Persons of the Godhead working together that made the Holy Land holy. So the disciples and the Holy Spirit and the Word, working together may make any land holy.

The disciples had been with Jesus for three years, but the record of the preaching of the apostles Peter and Paul, and of the deacons Philip and Stephen, and of those disciples who because of the great persecution against the church in Jerusalem were scattered abroad and went every where preaching the word, does not begin until after the Holy Spirit came upon them according to the promise of the Lord, ''And, behold, I send the promise of my Father upon you.''

THE UPPER ROOM

This promise of the Lord is the reason why on the author's visit to the Holy Land in 1927, the Upper Room on Mount Zion in Jerusalem was as sacred and full of heart-searching memories as was the grotto in the Church of the Nativity in Bethlehem; and this promise is also sufficient reason for giving Pentecost a prominent place in the church calendar alongside that of Christmas and Easter. Pentecost is mentioned three times in the

New Testament, while the word Christmas is not mentioned at all, and Easter only once, and then it refers to the Passover; ''intending after Easter to bring him (Peter) forth to the people'' is given by Weymouth, ''And intended after the Passover to bring him out again to the people'' (Acts 12:4).

THE SILENT YEARS

Jesus lived during those eighteen silent years, but His life did not awaken the people to a realization of the purpose of His presence in the world, nor did He do any of His marvelous works in those years. Luke tells us that his gospel had to do with ''All that Jesus began to do and teach'' (Acts 1:1), and we know that after telling of the birth of Jesus, Luke's gospel begins with the baptism of Jesus in the Jordan and the coming of the Holy Spirit upon Him; ''Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased'' (Luke 3:21, 22). After this came the three and one-half years of His ministry of teaching, and of salvation and healing about which John wrote ''And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written'' (John 21:25).

Paul was never proud of the things he did before the Holy Spirit came into his life. He says, ''I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities'' (Acts 26:9-11). But after his baptism with the Holy Spirit and his obedience to the gospel that was preached to him by Ananias, he was able to say, ''For I am determined not to know any thing among you, save Jesus Christ, and him crucified.'' ''I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me'' (1 Cor. 2:2; Gal. 2:20).

When we think of the disciples in the first century, before their baptism with the Holy Spirit, they tried to help the Lord choose an apostle to take the place of Judas, ''And they gave forth their lots; and the lot fell upon Matthias'' (Acts 1:26), and poor Matthias was never heard of again after ''he was numbered with the eleven apostles''; and again, out of the five hundred disciples, ''he was seen of above five hundred brethren at once'' (1 Cor. 15:6), whom the Lord Jesus told to ''Tarry ye in the city of Jerusalem, until ye be endued with power from on high,'' only one hundred and twenty of them obeyed His command. ''The number of names together were about an hundred and twenty'' (Acts 1:15); but after the baptism of these hundred and twenty at Pentecost comes the record of the progress of the church through the first century: the biblical preaching of Stephen, the revival that swept over Samaria, then through Lydia, and Joppa, and Galilee, and from Antioch through Asia and Europe.

The church has now been alive for nineteen centuries, but her life has not been such as to awaken the whole world to a realization of her real mission; and the church is not especially proud of her nineteen hundred years of existence so far as her preaching the gospel into all the world is concerned. According to the World Almanac statistics the population of the earth in 1929 was one billion, nine hundred and six million people; the Christian population was six hundred and eight-two million and four hundred thousand, leaving one billion, two hundred and twenty-three million non-Christian, or those yet to be evangelized. Surely this fact is a challenge to the whole Christian world. ''How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?'' (Rom. 10:14, 15.)

So tremendous a task as this cannot be accomplished without power, spiritual power, but it would be of little avail to present the challenge to a spiritually powerless church. A trained ministry is essential and money is needed, but these are only auxiliary to the spiritual power and apostolic faith that links the church with God, and cries it shall be done. That invisible power in nature that we call electricity is inexhaustible, and the more we draw upon it the cheaper and more accessible it becomes. So that supernatural power, called Holy Spirit power, is inexhaustible and it is also true that the more we draw upon it, the more accessible it becomes. But in order to have this power at our disposal we must fulfill the conditions of obtaining it just as they do who make electric power obtainable.

If the church does not feel her need of spiritual power, then it is evident that she needs to go into conference with her head, Jesus Christ, and let Him tell her of her need of the Holy Spirit.

The heads of the various departments of a business concern need frequent conferences with the chief executive. Such conferences give new responsibility and greater courage, as all are made to realize that the chief executive is with them with all the resources of the business. Those who are called into such conferences fully realize that what they are going to say to the chief executive is not nearly so important as is that which he will say to them. Let the church make full preparation for such a conference. Let her say, ‘‘Lord, teach us to pray,’’ and when spiritual men and women have been in His presence, they will not be so much concerned about what they said to the Lord, as they will be about what the Lord said to them. The church may not be able to tell in so many words what the Lord has said in those hours of prayer and meditation, but she will have such a consciousness of His presence and of the power of the Holy Spirit that she will be like Abram and Paul: when Abram heard God’s call, saying, ‘‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee,’’ Abram departed as the Lord had spoken unto him (Gen. 12:1-3). ‘‘A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them’’ (Acts 16:9, 10). So the church will come out of her prayer conferences not knowing, nor even asking to know how or where, but rejoicing to know that He will be with her with His resources and with the Holy Spirit’s power.

O the Spirit-filled life; is it thine, is it thine?
Is thy soul wholly filled with the Spirit divine?
O thou child of the King, has He fallen on thee?
Does He reign in thy soul, so that all men may see
The dear Saviour's blest image reflected in thee?

Has He swept through thy soul like the waves of the Sea?
Does the Spirit of God daily rest upon thee?
Does He sweeten thy life, does He keep thee from care,
Does He guide thee and bless thee in answer to prayer?
Is it joy to be led of the Lord anywhere?

Is He near thee each hour, does he stand at thy side?
Does He gird thee with strength, has He come to abide?
Does He give thee to know that all things may be done
Through the grace and the power of the crucified One?
Does He witness to thee, of a glorified Son?

Has He purged thee of dross with the fire from above?
Is He first in thy thoughts, has He all of thy love?
Is His first service thy choice, and is sacrifice sweet?
Is the doing His will both thy drink and thy meat?
Dost thou run at His bidding with glad eager feet?

O the Spirit-filled life may be thine, may be thine,
In thy soul evermore the Shekinah may shine;
It is thine to live with the tempests all stilled,
It is thine with the Blessed Holy Ghost to be filled;
It is thine, even thine, for the Lord has so willed.

—*Streams in the Desert.**

The Two-Foot Rule

The two-foot rule given to Moses and to Joshua still holds good, "Every place whereon the soles of your feet shall tread, shall be yours" (Deut.

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11:24). ‘‘Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses’’ (Joshua 1:3). Christ said, ‘‘Go and preach,’’ go, take your stand and ‘‘I will be with thee.’’ The land of Palestine was made holy by conquest, and so the missionary fields of the first century; and if the lands of the earth are to become holy, it will be through the missionaries measuring off with their own feet, the length and breadth of the lands, as they march through them preaching the gospel in the power of the Holy Spirit.

Why is that place holy, where in Jerusalem, Peter preached the first Christian sermon? Because, here through the power of the Holy Spirit, the prayers of the disciples, and the preaching of Peter, was begun the conquest of the World for Christ. Why are the lands of the missionary journeys of Paul and his companions included in the lands we call holy? Because these men of faith understood what Isaiah meant by his words, ‘‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace’’ (Isaiah 52:7). They knew that to win any land for Christ, some of Christ’s men must measure those lands with their own feet. Paul could have said to his companions, How beautiful in the islands of the sea, how beautiful in Berea, Thessalonica, in Philippi, in Ephesus, and in Rome, are the feet of them that bring good tidings; and they proceeded to make their feet beautiful in the sight of all coming generations by actually walking through the lands, publishing the good tidings of salvation and of healing, and of the Blessed Hope of the Second Coming of Christ. How many of our churches today are taking possession of any land in the name of Christ?

Why do all Bible students like to visit the flourishing city of Joppa, and the ruins of ancient Caesarea, both on the shores of the Mediterranean Sea? Because from these places the Holy Spirit brought together Peter and Cornelius, the first Gentile convert. "The Spirit said unto him (Peter) Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." And in explaining how he came to meet Peter, Cornelius says, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner by the seaside: who, when he cometh, shall speak unto thee" (Acts 10:19, 20, 30-32). Peter himself tells us what he said. "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit'' (Acts 11:15, 16).

The preaching of the gospel of Christ through the power of the Holy Spirit made Palestine holy, beginning at Jerusalem, and the lands traversed by the missionaries holy, and the preaching of the same gospel in the power of the same Holy Spirit is still God's way of making holy the lands of the earth.

Holy Land, Unholy People

Because the gospel is preached to all does not mean that all the people will accept it and be saved. They did not all accept the preaching of Jesus Himself, nor of Peter, nor of Paul, nor of any other of the pioneers of the Christian faith.

The preaching made the places holy; the failure to accept the truth preached made the people unholy. That is the condition of Jerusalem today; a moslem mosque stands on the site of Solomon's Temple, and in Hebron the cave of Machpelah in which are the graves of Abraham, Sarah, Isaac, Jacob, Rebekah and Leah, is covered by a mosque; and so, many places made holy by the preaching of the Christ through His Spirit-filled missionaries have been turned into centers of moslem worship. This fact does not make those places unholy, but the fact that the people have accepted the fables of men rather than the truth of God does make the people unholy, ‘‘because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness’’ (2 Thess. 2:10-12). These people are unholy because they have heard the gospel and rejected it; the people of unevangelized nations are unholy, because they have had nothing to make them holy, they have never heard, and their lands are unholy because the gospel has never been preached in those lands. The people who live in countries where the gospel has been preached and have rejected it, are unholy, ‘‘Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.’’ ‘‘Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever’’ (Rom. 1:21, 22, 25).

The Holy Spirit has much to do in making places and lands holy, and people holy: Moses, ‘‘the place whereon thou standest is holy ground,’’ not because you are Moses, but because there is where God is speaking to you; Joshua, "The place whereon thou standest is holy," not because you are holier than others, but because God is speaking to you. Church of the Living God, the places in which you have preached the gospel in obedience to His last great commission, are holy not because you are who you are, but because through your preaching, God has been speaking to the people of those lands. The Bible is the Holy Book, although it is often found in the hands of unholy people; so the lands made holy by the presence of the church and by the Word of God in other days, may now be in the hands of unholy people.

Spiritual Power and Missions

It is true today as it has been since Pentecost, that every Pentecostal revival, whether in Jerusalem, or in other centers where God speaks to men through Spirit-filled evangelists or missionaries, is followed by a revival of interest in world-wide missions. There must be a mighty perennial, spiritual revival in the churches at home, before there can be a revival of missionary enthusiasm for the evangelization of the world.

The problem that is embarrassing the church is not the lack of missionary funds, but the lack of spiritual power; and this power can be renewed, the spiritual batteries of the church can be recharged only by the Pentecostal method, "But ye shall receive power after that the Holy

Spirit is come upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high.'' We may not all be able to tarry in Jerusalem; but we can all have an ''upper room,'' a prayer room, set aside for the one purpose of asking the Lord to fulfill the promise, ''And, behold, I send the promise of my Father upon you.'' They did this in the beginning of the church ''and when they were come in, they went up into an upper room . . . these all continued with one accord in prayer and supplication . . .'' ''and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance'' (Acts 1:13, 14; 2:2-4).

Before there can be a Pentecostal revival, there must be the Pentecostal power, and before there can be Pentecostal power, there must be Pentecostal praying. The springs of missionary zeal are not fed upon the cold, worldly, pre-feasting kind of prayer meetings common in the modern church. There was a Pentecostal prayer meeting before the revival at Pentecost. There was a real prayer and praise meeting in the jail and by the riverside before the revival in Philippi.

In Antioch, ''And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia'' (Acts 13:3, 4). They fasted and prayed before any missionary journeys were begun. The pattern given at Pentecost has not been changed, and as soon as the church goes back to the original blueprint for world evangelization, and gets into ''one accord in prayer and supplication'' remembering the word of the Lord ''Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest,'' such Spirit-empowered missionary intercession will release the power of God, before which every thing that now hinders will give way, and every opposing force of Satan will be rendered impotent, and the Holy Spirit's message will be heard around the world, and the lands of all the earth will be made holy by the marching feet of the ambassadors of King Jesus.

Jesus shall reign where'er the sun
Does His successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

For Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

Where He displays His healing power,
Death and the curse are known no more;
In Him, the tribes of Adam boast,
More blessings than their fathers lost.

Let every creature rise, and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

O HOLY DAY OF PENTECOST

O holy day of Pentecost
On which the Spirit came
In promised pow'r as anxious hearts
Were met in Jesus' name.
O wondrous gift the Father sent
To those who tarried there,
In waiting and in prayer.

O glorious day of Pentecost;
O blessed natal morn,
When, in the hearts of holy men,
The Church of Christ was born.
O blessed day, when heaven and earth
Were met with one accord,
In mighty pow'r, to herald forth,
The kingdom of our Lord.
O blessed Lord of Pentecost,
Our Saviour and our King,
To Thee, for all Thy gifts of love.
Our grateful hearts we bring.
O fill us with Thy Spirit, Lord,
And keep us ever true,
That we shall be Thy witnesses
In all we are and do.

Lead us, O Lord, by Thy rich grace,
And keep us from all sin;
We would remember Calvary
Reign Thou, our hearts within.
Thy wondrous grace we would declare;
Thy wondrous love make known,
Till, with the ransomed hosts above,
We praise Thee on Thy throne.

—Frank C. Huston

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CHAPTER XIII

WHAT PENTECOST MEANS TO THE CHURCH

The word Pentecost is coming more and more into the vocabulary of all Christian people. The celebration of the nineteen hundredth anniversary of Pentecost in 1930 should keep the Word before the church and the world until its real meaning is understood.

Some years ago one of the great religious bodies was holding a convention, and on a certain evening a Pentecost banquet was the chief attraction of the program. Speakers of national reputation gave addresses in which they set forth their ideas of the meaning of Pentecost; but not once did any speaker mention the name of the Holy Spirit. To those speakers the whole power of Pentecost was manifested in the new courage that came to the disciples because of the resurrection of the Christ. They told with eloquence what the disciples were before the resurrection and then what they were able to do and say after the resurrection, leaving the impression that the power was in the resurrection. Jesus Himself said, ''But ye shall receive power after that the Holy Spirit is come upon you'' (Acts 1:8), and it was the Holy Spirit who came at Pentecost and brought the power, not the resurrection.

THE BIRTHDAY OF THE CHURCH

Pentecost was the birthday of the church, it is true, but it was much more than a birthday; it was the day of the first baptism of believers with the Holy Spirit. It was the day of the Holy Spirit's embodiment in the church. Adam began his life on earth as a man with all his powers. Jesus began His life on earth as a child, "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). The Holy Spirit began His life on earth as the Third Person of the Godhead with all His powers from the very first.

As the coming of Jesus was called a birth, "And she shall bring forth a son, and thou shalt call his name Jesus" (Matt. 1:21); so the coming of the Holy Spirit was called a baptism, "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). At Christmas we celebrate a birth. At Pentecost we celebrate a baptism. Christ's coming into the new convert's life is called a "new birth," "Except a man be born again, he cannot see the kingdom of God" (John 3:3). The Holy Spirit's coming in power into that same new convert's life is called "baptism," "But he shall baptize you with the Holy Spirit" (Mark 1:8).

When Paul said, "My little children, of whom I travail in birth again until Christ be formed in you'' (Gal. 4:19), he was saying that every person who becomes a Christian, who comes into right relationship with Christ, experiences a new birth. So those Christians who have come into right relationship with the Holy Spirit have experienced a new baptism, and they have a right to pray that other disciples who desire it, may have a like experience. There is one baptism (Eph. 4:5) and that one baptism is available to all today just as it was at Pentecost, according to Acts 1:5; 2:38.

WHAT PENTECOST MEANT TO RELIGION

There were many religious organizations in Jerusalem, and their leaders were opposed to Jesus Christ, and they were in ignorance concerning the Third Person of the Godhead. They had misinterpreted what their prophets had said concerning Jesus Christ, and they were not familiar with those portions of their own scriptures in which the Holy Spirit was foreshadowed in emblem and symbol.

But Pentecost brought about a great change; the disciples of Christ were taken out of the old order of things and a new religion was established. The Holy Spirit through Peter and the praying disciples exalted Jesus Christ above all forms and ceremonies and presented Him as the Saviour of all who would believe in Him, and obey the gospel that was being preached in His name. On that day in Jerusalem, about three thousand people received the Word and were baptized and added to the number of believers.

PENTECOST IN JERUSALEM

Pentecost meant that the Holy Spirit would be to the church in Jerusalem what Christ had been to His disciples, and what the Holy Spirit had been to Christ in His public ministry. Compare the thirty years of His private life with the three and one-half years of His public ministry after His baptism in water. Before that event there were no miracles recorded and no teaching that would attract the attention of the world. After the Holy Spirit came upon Him, there followed all of His recorded miracles and His teaching; His death on the cross for our sins, His burial and resurrection, His ascension to the Father, and the enduing of the disciples with the power from on high.

The religious life of Jerusalem and of all the world was at a low ebb. Even the chosen people were so confused that they did not know the Lord Jesus when He came to them, "He came unto his own, and his own received him not" (John 1:11). After the Holy Spirit came upon those waiting, praying disciples at Pentecost, religion centered in the Person of Christ, rather than in teaching and commandments.

Jesus had shown by His works that He had received all authority in heaven and on earth. Now the Holy Spirit by His works showed that He had received from the Father and the Son the authority and the power to establish the church, which Jesus said He would build.

Four thousand years were looking down upon the closing hours of this ten-day prayer meeting, and the progress of all the centuries of the future depended upon its results. It was a great day when God made one man and one woman in the beginning, but on this day three thousand new creatures in Christ were made, for ‘‘if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new’’ (2 Cor. 5:17).

THE RECORD OF PENTECOST

The record of Pentecost discloses the fact that the disciples not only gave themselves, but laid down all of their possessions to be used of the Holy Spirit in the work of the church. There was no more to give, they gave their all.

The record of Pentecost declares that one hundred and twenty of the five hundred disciples held a ten-day prayer meeting, and that they were in one accord, and that at the end of the ten days there came something from heaven that changed the whole life of the disciples thus assembled together. That something, it is explained, was the

Holy Spirit whom the Father of our Lord Jesus had promised to send upon His waiting, obedient, praying disciples, ‘‘And having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear’’ (Acts 2:33).

The record makes Pentecost mean that the church must seek *first* the Holy Spirit, and having received this promise of the Father all things in the way of equipment will be added, and the work of the church will proceed in the old Pentecostal way; born-again men and women will be added to the Lord, ‘‘They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls,’’ and again, ‘‘And the number of the men was about five thousand,’’ ‘‘and believers were the more added to the Lord, multitudes both of men and women’’ (Acts 2:41; 4:4; 5:14); buildings, world-wide missions, educational institutions, pensions, and all that our day requires for the advancement of the church will follow as a direct result of the power from on high.

Suppose that a great company of disciples of Christ should at any season hold a ten-day prayer meeting, in which they were asking that the promise of the Father be fulfilled in them, and after such praying one of their number, without any set program should preach a sermon and three thousand men should be baptized in one day, and out of that meeting there should start a revival that would sweep around the world; and as on the day of Pentecost fifteen different nationalities laid aside their peculiarities and became known as disciples of Christ, and later as Christians, ''and the disciples were called Christians first in Antioch'' (Acts 11:26), so after such a prayer meeting and such a sermon today, all the different religious bodies should lay aside the things that divide them and become known to the world as Christians only, disciples of the Lord Jesus, then the world would know what the church is talking about when she speaks of Pentecost, and the church herself would speak more intelligently upon the subject. An event like this would be real church news, and the world would receive it with great joy.

THE RESIDENT MEMBER OF THE GODHEAD

Pentecost means that the Holy Spirit, the Third Person, is the resident member of the Godhead on earth in this age, and that He lives in the church body, and that because of His presence in the church, the works that Jesus said the disciple would do, ''And greater works than these shall he do,'' can and ought to be done. God in every dispensation has manifested His presence upon the earth, and there should be no exception in the Person of the Holy Spirit.

The world cannot crucify the Holy Spirit as it did the Son of God, because the Spirit does not live in the world, but in the church and the world cannot lay hold upon Him. The church cannot crucify the Holy Spirit as religious leaders of His day helped to crucify Jesus, but the church may ignore Him, and grieve Him by failing to recognize His presence. Wherever this is done the church will be barren, for no children can be born without both the father and the mother; so no one can be born again without both the Holy Spirit and the church or the Word which the church sends out to the world, ''Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.'' ''Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'' (John 3:3, 5).

The fact that the church has in a large measure ignored the Holy Spirit will explain, or at least throw some light upon the report that was made in 1927 by the Men's Church League, in which they say that of two hundred thousand Protestant churches, sixty thousand failed to report any new members that year.

To remedy such an unfortunate condition appeals were made for a union of the smaller churches, and even of those denominations that were similar in their teaching. These suggestions were reasonable, and the result of the proposed combination of forces would no doubt be for the good of all concerned; but even this would not solve the problem of winning men for Christ and the church. This is not a question of numbers, or of organization, but of power, and the power that will make the church go on to victory resides in the Holy Spirit, and while the church may listen to and try out the various plans that human wisdom presents, she needs above all else to make a restudy of the Person of the Holy Spirit, and find His place and power in the Lord's program for His church in her conquest of the world.

Pentecost Means Greater Works in the Church

Elisha asked for a double portion of the spirit of Elijah; and when Elijah dropped his mantle and it fell upon Elisha, Elisha was equipped for a greater work than his master had done. Elijah did six miracles, but those of Elisha were double that number. Jesus was clothed with the Holy Spirit, and did His work in the Spirit; and when after His ascension He dropped His mantle, when the Holy Spirit fell upon those disciples who were asking that the promise be fulfilled in them, they were equipped to undertake the greater works. If the disciples had been asked before Pentecost what their goals were for the immediate future, their answer would have been quite different from ours today. If we were allowed to judge what their goals might have been from what our own goals often are, we should say that they must have expected to attain to certain financial standards, and certainly to establish a school something like the school of the prophets in the days of Samuel. But judging from what took place, we must conclude that their chief goal was to have the promise of the Father resting upon them, ‘‘And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.’’

Having this power they seemed to believe that the Lord’s will would be done concerning the commission which He gave them just before He ascended to be with the Father, ‘‘Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.’’ The church must still claim that promise of the Father, if she hopes to carry out the commission of her Lord. But the church of today, not fully realizing that this promise is for her as well as for the church in the beginning, and overlooking the fact that her members are ‘‘workers together with God,’’ and not workers with the world, has not been willing to ask the Father for things commensurate with His resources, and in harmony with the Holy Spirit’s plan for the undertakings of the kingdom of God. The church has chosen rather to remain within the realm of human understandings and possibilities.

Pentecost means that the greater works will be undertaken in the name of the Lord and in the power of the Holy Spirit. Jesus called and trained twelve men; the Holy Spirit is making tremendous demands upon the church that she call and train multitudes of workers who will have fellowship with Him in the ‘‘furtherance of the gospel’’ to the ends of the earth.

Jesus had five hundred disciples at the close of His ministry, ‘‘After that he was seen of above five hundred brethren at once’’ (1 Cor. 15:6). The church is not satisfied with the number of disciples she has won for Jesus during the progress of the centuries, and she is beginning to realize that she cannot make disciples in the Pentecostal way, multitudes at a time, without first appropriating this promise of the Father. Jesus could depend upon one hundred and twenty of these five hundred to do as He commanded them. ‘‘These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren. . . . The number of names together were about an hundred and twenty’’ (Acts 1:14, 15).

The church is learning that she can depend upon those disciples who are filled with the Spirit, and so she is beginning to equip her places of worship with prayer rooms, which have already in some places become houses of spiritual power.

PENTECOST MEANS POWER

Pentecost means power in the church, that the Holy Spirit will make use of all constructive forces, man power, money power, world power, spiritual power, powers of organization and of education in the building up of the church, and the advancement of the Kingdom of God on earth. Satan has no right to any of these forces, and when the Holy Spirit is given His rightful place in the church He will use all in His own way for the exaltation of Christ.

Great cities have learned that in order to attract industries that will bring with them multitudes of people, they must provide power, for industries cannot get along without power. Los Angeles is now using power that is generated from a river far up in the mountains many miles away from where it is being used.

Jerusalem will soon be using power that will be generated from the Jordan River; the power of these rivers has always been accessible and only waiting to be used.

The Holy Spirit power has been accessible to the church since Pentecost, always ready, and is waiting now to be used, waiting to make good the promise of the Lord, ‘‘But ye shall receive power, after that the Holy Spirit is come upon you.’’ If the church moves forward winning multitudes of men for Jesus, it will be because she has received this power; if however she stands still and brings but few to the Lord, it will be because she has lost her power and is depending upon her own wisdom and might.

If Paul should come to the church today as he came to the disciples at Ephesus, he might ask again the question, ‘‘Have ye received the Holy Spirit since ye believed?’’ (Acts 19:2.) In the face of the actual results of our efforts, what would our answer be? The Ephesians said, ‘‘We have not so much as heard whether there be any Holy Spirit.’’ Paul instructed them as to the things they ought to believe concerning Jesus Christ and His baptism, and they were immediately baptized in the name of the Lord Jesus, and received the Spirit.

Our answer to the question would doubtless be something like this: there is a difference of opinion in regard to the Holy Spirit, and we have not therefore given the subject much consideration, as it always causes discussion and often division among the brethren.

This answer ought to reveal to us our weakness, and open our eyes to our need of earnest, prayerful study of the life of the Holy Spirit.

These disciples in Ephesus were satisfied with John’s baptism until they learned the truth about Jesus; then they entered into His larger life. We shall remain satisfied with our knowledge of the Father and of the Son, until we learn the truth about the Holy Spirit, and then we shall gladly enter into the life of power.

When Pentecost comes to mean power in the church, and we all go to the place of prayer, restore the Upper Room in the church as it was in the beginning, get down on our knees before the Father and ask Him to fulfill the promise to give the Holy Spirit to them that ask Him, the promise will be fulfilled.

The prayer room first, then Pentecost and power. There will be power enough in the church to make every member a witness for Christ; power enough to make all of the divinely instituted machinery of the church to function to full capacity; power enough to draw from God's storehouses, the treasuries of His consecrated children, all the money for His work at all times; power enough to draw young men and women from other occupations and send them out to the uttermost parts of the earth, preaching the gospel of Jesus Christ to a lost world.

CHAPTER XIV

THE SPIRIT'S RETURN TO THE FATHER

While the Three Persons of the Godhead always work together, yet only one has been manifested in His dispensational work upon earth at one time. The dispensation of the Father was from the beginning until Christ entered upon His public ministry, during which time ''God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets'' (Heb. 1:1). The dispensation of the Lord Jesus was the three and one-half years of His ministry; of this time it is written, God, ''hath in these last days spoken unto us by his Son'' (Heb. 1:2). The dispensation of the Holy Spirit began at Pentecost, and the length of time that He will remain upon the earth, must depend upon how soon the Lord Jesus will return again to the earth, to receive the church unto Himself.

The Lord is coming again, and the time of His coming may be very soon; ''This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven'' (Acts 1:11). ''For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words'' (1 Thess. 4:16-18).

The Church to Be Taken Away

When the Lord takes the church and the Word away, there will be no place of habitation upon the earth for the Holy Spirit. If the world cannot receive the Spirit with the church present, the world cannot receive Him with the church absent.

The Lord lived in His own body of flesh, and when He was raised from the dead, His body was changed into a spiritual body, and He took that body away with Him to the Father.

So, the Holy Spirit having lived in the church body and in the Word of God, when the Father and the Son, who sent Him to the earth, call the Holy Spirit to return, the church will be changed, and will be caught up to be with the Lord in the air, even as Christ ascended to be with the Father.

When the church is taken out of the world, the Lord's will so far as the church is concerned will have been accomplished; the gospel will have been preached to ``every creature'' (Mark 16:15) and the church will have been built, ``I will build my church'' (Matt. 16:18).

The period immediately following the rapture of the church will be the time of tribulation upon the earth. The Holy Spirit is the power which now restrains Satan and keeps him from doing his worst; but when that restraining power is removed, there can be nothing else but tribulation; just as when the restraining forces of earthly governments are removed, or are not sufficiently strong to restrain the forces of evil, revolutions are sure to follow.

According to Weymouth's Translation, Paul says, "And now you know what restrains him, in order that his true character may be revealed at his appointed time. For lawlessness is already at work in secret; but only until the lawless one will be revealed, whom the Lord Jesus will sweep away with the tempest of his anger, and utterly overwhelm by the awful splendor of his coming" (2 Thess. 2:6-8).

During this period, so far as the world is concerned, the place and work of the Holy Spirit will be where and what it was before His manifestation at Pentecost. He will come and go as He is sent as He did in Old Testament days; but His work at this time will be chiefly with Israel.

THE SPIRIT'S ADMINISTRATION TURNED BACK TO THE FATHER

When Christ comes to reign in person the Holy Spirit will turn back to Him the administration, and as Christ when He went back to be with the

Father, said, ‘‘He that hath an ear, let him hear what the Spirit saith unto the churches’’ (Rev. 2:7), so the Holy Spirit will give back to the Lord Jesus all that was given to Him. The Holy Spirit during the church age was subject to both the Father and the Son, ‘‘Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come’’ (John 16:13). The Spirit having turned back to the Lord Jesus all the authority that was delegated to Him at Pentecost, and the Son of God having received from the Spirit all the administrative power that had been His, will in due time turn all over to the Father, and the Son Himself will become subject to the Father; ‘‘Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all’’ (1 Cor. 15:24-28).

The Church Sealed by the Spirit

Those who accept Christ in the church age, are along with the Old Testament saints, sealed by the Holy Spirit until the body is redeemed, "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23), "and grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The redemption of our bodies will take place when He comes for us, "For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:53, 54).

What is the condition of those who are sealed by the Spirit while they are waiting for the redemption of their bodies? It is sufficient for us to know that they are with Jesus: "To day shalt thou be with me in paradise" (Luke 23:43), "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). "For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:23, 24).

They are with Jesus, and they are sealed and the seal cannot be broken by any enemy, and if they are with Jesus and sealed with the divine seal, we must know that He who seals is able to keep in happy fellowship with Himself until we join them in that same fellowship. This fact robs death of its terror and makes the ‘‘Blessed Hope’’ of His soon coming, even more blessed, because we are looking with keener anticipation for the time when we, too, ‘‘shall be like him; for we shall see him as he is’’ (1 John 3:2).

Those who are thus sealed by the Spirit will remain with Jesus in the heavens until the time for the restitution of all things shall be at hand, ‘‘And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began’’ (Acts 3: 20, 21). God will speak again, ‘‘for the hour is coming in the which all that are in the graves shall hear his voice’’ (John 5:28), and this will be the signal for the manifestation of the sons of God; for at His coming, all that are in the graves shall come forth, those Old Testament and New Testament saints, who are sealed with Jesus, and those who yet remain in the church on earth will meet together with Him in the air, ‘‘For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord'' (1 Thess. 4:16, 17). Then He will present to Himself ''a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish'' (Eph. 5:27).

The Restitution at Hand

The time for the restitution of all things will be at hand, just as John the Baptist said concerning the Kingdom of Heaven being at hand (Matt. 3:2). The Kingdom of Heaven was at hand, but did not actually begin, so far as the church is part of the kingdom, until three years later, at Pentecost. The earth will not yet be restored, and cannot be until Christ returns with His church to the earth. While the church is away from the earth, the Holy Spirit will have a work to do with Israel, for after the Gentile age is past and the Spirit has gathered out from the Gentiles the church as James said to the apostles in Jerusalem, ''Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the

Lord, who doeth all these things'' (Acts 15:13-17).

This is reasonable when we consider that the Gentiles, ''being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.'' ''For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins'' (Rom. 11:17, 18, 24-27).

The foundations for this building of Israel were laid long ago in the promise which God made to Abram, ''And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing'' (Gen. 12:2).

And now the scaffolding for the building is being erected before our eyes, in the events that are transpiring around the Mediterranean Sea and in Palestine. But it does not matter so much about these events, what the Jews are going to do, or what the kingdoms that composed the ancient Roman Empire are going to do, but to the Bible student and to one who has ''seeing eyes'' with which to look for His coming, it is of great concern what the Lord Himself is going to do next.

Christ did not talk much with His disciples about His going away until the time for His departure was almost at hand. So the signs of His coming; these have been held in the background until shortly before His coming. Bible students are diligently comparing the unfulfilled prophecies of the Scriptures with current events in all parts of the world, as they are ''waiting for the coming of our Lord Jesus Christ'' (1 Cor. 1:7), and many who are not Bible students at all are becoming exceedingly apprehensive of some stupendous event that is about to take place.

The Lord Is Coming for His Church

When Christ comes to take His church away, the world will go on for awhile without the church; many who remain on earth who have known about this coming event all their lives will not know when the church goes away; just as many people who lived with Jesus and heard His message, did not know that He had been crucified and that He had risen again, until it was too late. They were so self-centered that they did not miss Him, but they never saw Him again, for no unbeliever ever saw the Risen Lord. So there will be many on earth who have heard the message of the church all their lives, and who have known of the church's Blessed Hope, but who will not miss the church at all until it is already taken away; and they will not realize the fact until they see what Satan can and will do when he has his own way in the world. This hour will come speedily, and it will be more terrible than was the destruction of Jerusalem, or any war or calamity the world has ever known, for the last great war, that of Armageddon, can no longer be held back, and the great tribulation will have begun.

For many who remain upon the earth during this period, the first intimation they will have that the church has been taken away will be that their wives will be gone, and they remain, or husbands will be away, and wives remain; parents remain and children gone, business men will miss their partners, schools will be closed because the Christian pupils will not return; industry will have the "mark of the beast" upon it so that some will grow rich while others starve because they can neither buy nor sell, nor obtain employment. The eclipse of faith, both in God and men, will have taken place and intellectual and spiritual darkness will cover the earth. This period will necessarily be short; the World War was not long, for the world could not long endure such tribulation, and the world cannot long survive after the church and the Holy Spirit have been taken away.

Those who will go through the tribulation are Israel and all others who have rejected the Son of God, and those professing believers who have ignored the Holy Spirit, and who have made no preparation for the Lord's coming. But when the Lord comes back to earth with His church, after the tribulation, Israel will turn to Him; and many of the foolish virgin class when they have realized their lack of preparation will cry mightily unto the Lord, as the Spirit comes and strives with them in the midst of the tribulation, and they and all Israel then living will be saved, and these prophecies concerning Israel will be fulfilled.

Then the Lord Jesus will reign upon the earth for a thousand years, and many of those who have been faithful in the church, doubtless those who have been filled with the Holy Spirit, will be given places of authority; "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." "Be thou also over five cities" (Luke

19:17, 19). ‘‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne’’ (Rev. 3:21). ‘‘Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years’’ (Rev. 20:6).

During this thousand years Satan will be in the bottomless pit, ‘‘And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season’’ (Rev. 20:1-3). ‘‘And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth’’ (Rev. 20:7, 8). And after this, ‘‘the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever’’ (Rev. 20:10).

The Restitution of the Earth

Then the time for the restitution of the earth shall have come, and man will again have perfect fellowship with God as he did in the beginning before that fellowship was destroyed by sin.

The only other time this fellowship has been realized since the days of Adam was during the thirty years of the private life of Jesus. He lived in the world, but was not of the world; Satan found nothing in Him that would respond to any of his temptations. During this period of his life, Jesus lived as Adam did before he sinned; after His baptism in water and the coming of the Holy Spirit upon Him, Jesus lived as a man redeemed should live, ''Not by might, nor by power, but by my Spirit, saith the Lord of hosts'' (Zech. 4:6); no longer Jesus alone, or Jesus and the Father, but the Holy Spirit living in Him; so redeemed men can say, ''I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me'' (Gal. 2:20).

But now that the thousand-year reign of Christ and His church is finished, and Satan has been completely cast out of the realm of the spiritual world, God the Father will be supreme, as both the Son and the Holy Spirit will be subject to God, and all the redeemed will be as man was intended to be from the beginning when God said (evidently to the Son and the Holy Spirit), ''Let us make man in our image, after our likeness'' (Gen. 1:26).

''And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end'' (Rev. 21: 1-6).

The Holy Spirit's first act in the Bible was to ''move upon the face of the waters'' (Gen. 1:2) and conceive life; and His last act will be to emphasize the invitation of Jesus when He said, ''Come unto me, all ye that labour and are heavy laden, and I will give you rest'' (Matt. 11:28). The Spirit said, ''Come'' (Rev. 22:17).

Come and make all things new;
  Build up this ruined earth;
Restore our faded paradise,
  Creation's second birth.

—MILTON

CHAPTER XV

BIBLE REFERENCES IN WHICH THE HOLY SPIRIT IS MENTIONED

THE SPIRIT OF GOD

‘‘And the Spirit of God moved upon the face of the waters’’ (Gen. 1:2). ‘‘Can we find such a one as this is, a man in whom the Spirit of God is?’’ (Gen. 41:38.) ‘‘And I have filled him with the spirit of God’’ (Exod. 31:3). ‘‘And he hath filled him with the spirit of God’’ (Exod. 35:31). ‘‘And the spirit of God came upon him’’ (Num. 24:2). ‘‘And the Spirit of God came upon him, and he prophesied among them’’ (1 Sam. 10:10). ‘‘And the Spirit of God came upon Saul when he heard those tidings’’ (1 Sam. 11:6). ‘‘The Spirit of God was upon the messengers of Saul, and they also prophesied,’’ ‘‘And the Spirit of God was upon him also, and he went on, and prophesied’’ (1 Sam. 19:20, 23).

‘‘And the Spirit of God came upon Axariah the son of Obed’’; ‘‘And the Spirit of God came upon Zechariah the son of Jehoida the priest, which stood above the people’’ (2 Chron. 15:1; 24:20).

‘‘The spirit of God hath made me, and the breath of the Almighty hath given me life’’ (Job 33:4).

THE SPIRIT OF THE LORD

''And the Spirit of the Lord came upon him, and he judged Israel, and went out to war'' (Judges 3:10). ''But the Spirit of the Lord came upon Gideon, and he blew a trumpet'' (Judges 6:34). ''Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead'' (Judges 11:29).

''And the Spirit of the Lord began to move him at times in the camp of Dan,'' ''And the Spirit of the Lord came mightily upon him,'' ''And the Spirit of the Lord came upon him,'' ''And the Spirit of the Lord came mightily upon him'' (Judges 13:25; 14:6, 19; 15:14).

''And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them,'' ''And the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul'' (1 Sam. 10:6; 16:13, 14).

''The Spirit of the Lord spake by me, and his word was in my tongue'' (2 Sam. 23:2). ''And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not''; ''Which way went the Spirit of the Lord from me to speak unto thee'' (1 Kings 18:12; 22:24). ''Lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley'' (2 Kings 2:16).

‘‘Which way went the Spirit of the Lord from me to speak unto thee?’’ ‘‘Then upon Jahaziel the son of Zechariah, came the Spirit of the Lord in the midst of the congregation’’ (2 Chron. 18:23; 20:14).

‘‘And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord’’; ‘‘Who hath directed the Spirit of the Lord, or being his counsellor hath taught him’’ (Isaiah 11:2; 40:13). ‘‘When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him’’; ‘‘The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek’’ (Isa. 59:19; 61:1).

‘‘And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord’’; ‘‘The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones’’ (Ezek. 11:5; 37:1; see also 2-14).

‘‘O thou that art named the house of Jacob, is the spirit of the Lord straitened?’’ ‘‘But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin’’ (Micah 2:7; 3:8).

Holy Spirit

‘‘Cast me not away from thy presence; and take not thy holy spirit from me’’ (Psalm 51:11).

"And said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory"; "But they rebelled, and vexed his holy Spirit: Where is he that put his holy Spirit within him" (Isa. 6:3; 63:10, 11).

His Spirit

"Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:29.) "And now the Lord God, and his Spirit, hath sent me" (Isa. 48:16). "By his spirit he hath garnished the heavens" (Job 26:13). "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets" (Zech. 7:12).

My Spirit

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them"; "And shall put my spirit in you, and ye shall live, and I shall place you in your own land"; "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God" (Ezekiel 36:27; 37:14; 39:29).

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit'' (Joel 2:28, 29). ''According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not'' (Haggai 2:5). ''Not by might, nor by power, but by my spirit, saith the Lord of hosts'' (Zech. 4:6).

''Behold, I will pour out my spirit unto you, I will make known my words unto you'' (Prov. 1:23).

''I have put my spirit upon him''; ''I will pour my spirit upon thy seed, and my blessing upon thine offspring''; ''My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth'' (Isa. 42:1; 44:3; 59:21).

THE SPIRIT

''And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, and the spirit rested upon them; and they prophesied in the camp''; ''And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him'' (Num. 11:25, 26; 27:18).

‘‘And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me’’; ‘‘Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place’’; ‘‘So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me’’; ‘‘Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house’’ (Ezekiel 2:2; 3:12, 14, 24).

‘‘And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north’’; ‘‘Moreover the spirit lifted me up, and brought me unto the east gate of the Lord’s house’’; ‘‘and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity’’; ‘‘So the spirit took me up, and and brought me into the inner court; and, behold, the glory of the Lord filled the house’’ (Ezek. 8:3; 11:1, 24; 43:5).

‘‘Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest’’ (Isa. 32:15).

‘‘Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee’’; ‘‘And the pattern of all that he had by the spirit, of the courts of the house of the Lord’’ (1 Chron. 12:18; 28:12).

Thy Spirit

‘‘Thou gavest also thy good spirit to instruct them’’; ‘‘Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets’’ (Neh. 9:20, 30).

‘‘Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth’’; ‘‘Whither shall I go from thy spirit? or whither shall I flee from thy presence?’’ (Psalms 104:30; 139:7).

New Spirit

‘‘And I will put a new spirit within you’’; ‘‘A new heart also will I give you, and a new spirit will I put within you’’ (Ezek. 11:19; 36:26).

In addition to all of these, the words, ‘‘The angel of the Lord’’ are used about eighty times, and they may refer either to the Holy Spirit, or to Christ who must have appeared many times before He came in the flesh and dwelt among us.

The Holy Spirit and the Birth of Jesus

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit" (Matt. 1:18-20).

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Holy Spirit Sent Upon Jesus by the Father

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him'' (Mark 1:10). ''Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased'' (Luke 3:21, 22).

''The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor'' (Luke 4:18); ''How God anointed Jesus of Nazareth with the Holy Spirit and with power'' (Acts 10:38).

Jesus Baptizes With the Holy Spirit

''I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire'' (Matt. 3:11). ''I indeed have baptized you with water: but he shall baptize you with the Holy Spirit'' (Mark 1:8).

''John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire'' (Luke 3:16).

''The same is he which baptizeth with the Holy Spirit. And I saw, and bear record that this is the Son of God'' (John 1:33, 34). ''For he whom

God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him'' (John 3:34).

''I will put my spirit upon him, and he shall shew judgment to the Gentiles'' (Matt. 12:18).

''For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence'' (Acts 1:5). ''But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me'' (Acts 1:8).

''And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.'' ''Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear'' (Acts 2:1-4, 33).

''And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy'' (Acts 2:17, 18).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:12, 14-17).

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit" (Acts 9:17).

"While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:44-47.) "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit'' (Acts 11:15, 16). ''And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us'' (Acts 15:8).

''He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then Paul said, John verily baptized with a baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied'' (Acts 19:2-6).

The Spirit Is the Father's Gift to the Church

''If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?'' (Luke 11:13.) ''And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high'' (Luke 24:49).

''But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth'' (Acts 1:8).

''And having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear''; ''Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call'' (Acts 2:33, 38, 39).

''And we are witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him'' (Acts 5:32).

''This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?'' ''He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?'' ''That we might receive the promise of the Spirit through faith'' (Gal. 3:2, 3, 5, 14).

''And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father''; ''But ye have received the Spirit of adoption, whereby we cry, Abba, Father'' (Gal. 4:6; Rom. 8:15).

"Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22). "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5:5).

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1:19). "He therefore that despiseth, despiseth not man, but God, who hath also given us his holy Spirit" (1 Thess. 4:8).

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4:14). "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12).

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17).

"And hereby we know that he abideth in us, by the Spirit which he hath given us"; "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit"; "But ye have an unction from the Holy one and ye know all things'' (1 John 3:24; 4:13; 2:20).

''And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth''; ''But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you''; ''Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you'' (John 14:16, 17, 26; 16:7).

''But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me''; ''And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit'' (John 15:26; 20:22).

The Holy Spirit Is a Person

He is the Third Person of the Godhead, as the Father is the First, and the Son is the Second.

''God is a Spirit: and they that worship him must worship him in spirit and in truth'' (John 4:24).

There is one God, but He has three manifestations of Himself; He is manifest in the Father, through the Old Testament; in the Son through the New Testament, especially in the four Gospels; and as the Holy Spirit, through the Acts, the epistles, and in the church.

He Was With God in the Beginning

“In the beginning God” (Gen. 1:1). “And the Spirit of God moved upon the face of the waters” (Gen. 1:2). “And God said” (Gen. 1:3). “And God said [to the Spirit and the Son], Let us make man in our image, after our likeness” (Gen. 1:26).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Heb. 9:14).

His Name Joined With That of the Father and the Son

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19). “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit”; “Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Rom. 15:16, 30). “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all'' (2 Cor. 13:14). ''But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me'' (John 15:26).

''For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one'' (1 John 5:7).

HE HAS THE CHARACTERISTICS OF A PERSON

He was in consel.—''And God said [to the Holy Spirit and the Son], Let us make man in our image, after our likeness'' (Gen. 1:26). ''For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things'' (Acts 15:28).

May be spoken against.—''But whosoever speaketh against the Holy Spirit, it shall not be forgiven him.'' ''But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation'' (Mark 3:29; also Matt. 12:31, 32).

He reproves.—''He will reprove the world of sin'' (John 16:8).

May be lied to.—''Why hath Satan filled thine heart to lie to the Holy Spirit'' (Acts 5:3, 9).

May be resisted.—''Ye do always resist the Holy Spirit: as your fathers did, so do ye'' (Acts 7:51).

May be grieved.—"And grieve not the Holy Spirit of God" (Eph. 4:30).

May be quenched.—"Quench not the Spirit" (1 Thess. 5:19).

HE IS A HELPER

Helps in prayer.—"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

"I will pray with the spirit, and I will pray with the understanding also" (1 Cor. 14:15).

"Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). "Praying in the Holy Spirit" (Jude 20).

HELPS IN PREACHING

"For it is not ye that speak, but the Spirit of your Father which speaketh in you"; "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 10:20; 12:28).

"For it is not ye that speak, but the Holy Spirit" (Mark 13:11). "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor" (Isa. 61:1; Luke 4:18).

''For the Holy Spirit shall teach you in the same hour what ye ought to say'' (Luke 12:12). ''For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him'' (John 3:34).

''Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen.'' ''How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him'' (Acts 1:2; 10:38). ''And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance'' (Acts 2:4).

''Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ'' (Rom. 15:19). ''For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God'' (Rom 15:18, 19).

''And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.'' ''Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth'' (1 Cor. 2:4, 13).

''And take the helmet of salvation, and the sword of the Spirit, which is the word of God'' (Eph. 6:17). ''Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit'' (Eph. 3:5).

''For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit'' (1 Thess. 1:5, 6). ''For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind'' (2 Tim. 1:7).

''Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven: which things the angels desire to look into'' (1 Peter 1:12). ''For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit'' (2 Peter 1:21).

Helps in Singing

''Now therefore write ye this song for you, and teach it to the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.'' ''Moses therefore wrote this song the same day, and taught it the children of Israel.'' ''And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended'' (Deut. 31:19, 22, 30). ''And all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise'' (2 Chron. 23:13).

''I will sing with the spirit, and I will sing with the understanding also'' (1 Cor. 14:15). ''Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord'' (Col. 3:16).

''And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come'' (Rev. 4:8). Holy Father, Holy Son, Holy Spirit.

HELPS IN OBEYING

''And that no man can say that Jesus is the Lord, but by the Holy Spirit'' (1 Cor. 12:3). ''And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit'' (1 Thess. 1:6). ''Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren'' (1 Peter 1:22). ''This is the word of the Lord unto Zerrubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts'' (Zech. 4:6).

ADMINISTERS GOD'S WILL

''Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.'' ''Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory'' (2 Cor. 3:3, 6-9).

HE SPEAKS

''For it is not ye that speak, but the Spirit of your Father which speaketh in you'' (Matt. 10: 20). ''For David himself said by the Holy Spirit''; ''For it is not ye that speak, but the Holy Spirit'' (Mark 12:36; 13:11). ''How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?'' (Matt. 22:43, 44.) ''For he shall not speak of himself; but whatsoever he shall hear, that shall he speak'' (John 16:13).

''Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus''; ''And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem''; ''And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles''; ''Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive'' (Acts 1:16; 21:4, 11; 28:25, 26).

''While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee''; ''And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them'' (Acts 10:19; 13:2, 3).

''But ye have received the Spirit of adoption, whereby we cry, Abba, Father'' (Rom. 8:15).

‘‘And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father’’ (Gal. 4:6). ‘‘Which in other ages was not made known unto the sons of man, as it is now revealed unto his holy apostles and prophets by the Spirit’’ (Eph. 3:5). ‘‘Wherefore (as the Holy Spirit saith, To day if ye hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness).’’ ‘‘The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing’’ (Heb. 3:7, 8; 9:8).

‘‘For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit’’ (2 Peter 1:21).

‘‘But ye have an unction from the Holy One and ye know all things’’; ‘‘But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him’’ (1 John 2:20, 27).

‘‘Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils’’ (1 Tim. 4:1). ‘‘Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God’’ (1 John 4:2).

‘‘He that hath an ear, let him hear what the Spirit saith unto the churches’’ (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). ‘‘Yea, saith the Spirit, that they may rest from their labours; and that their works do follow them.’’ ‘‘And the Spirit and the bride say, Come’’ (Rev. 14:13; 22:17).

He writes.—‘‘Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart’’ (2 Cor. 3:3).

He has a sword.—‘‘And take the helmet of salvation, and the sword of the Spirit; which is the word of God’’ (Eph. 6:17). ‘‘For the word of God is quick, and powerful, and sharper than any twoedged sword’’ (Heb. 4:12).

He seals.—‘‘Who hath also sealed us, and given the earnest of the Spirit in our hearts’’ (2 Cor. 1:22). ‘‘In whom also after that ye believed, ye were sealed with that holy Spirit of promise.’’ ‘‘And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption’’ (Eph. 1:13; 4:30).

He gives access.—‘‘For through him we both have access by one Spirit unto the Father’’ (Eph. 2:18).

He comforts.—‘‘And walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied’’ (Acts 9:31). ‘‘And I will pray the

Father, and he shall give you another Comforter'' (John 14:16; see also 17, 26; 15:26; 16:7).

He affords fellowship.—''If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy'' (Phil. 2:1, 2).

Aids in worship.—''But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth'' (John 4:23). ''For we are the circumcision, which worship God in the spirit''; ''Who also declared unto us your love in the Spirit'' (Phil. 3:3; Col. 1:8). ''For though I be absent in the flesh, yet am I with you in the spirit'' (Col. 2:5).

He dwells.—''But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you''; ''But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you'' (Rom. 8:9, 11). ''Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'' ''What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and that ye are not your own?'' (1 Cor. 3:16; 6:19.)

''In whom ye also are builded together for an habitation of God through the Spirit'' (Eph. 2:22). ''That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us'' (2 Tim. 1:14).

He fills believers.—''And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance''; ''And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness''; ''Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business''; ''And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit'' (Acts 2:4; 4:31; 6:3, 5).

''Then Peter, filled with the Holy Spirit, said unto them'': ''Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit''; ''Then Saul (who is also called Paul) filled with the Holy Spirit, set his eyes on him, and said''; ''And the disciples were filled with joy, and with the Holy Spirit''; ''But he [Stephen] being full of the Holy Spirit, looked up stedfastly into heaven''; ''For he [Barnabas] was a good man, and full of the Holy Spirit and of faith'' (Acts 4:8; 9:17; 13:9, 52; 7:55; 11:24).

''And he [John Baptist] shall be filled with the

Holy Spirit, even from his mother's womb'': ''And Elisabeth was filled with the Holy Spirit''; ''And his father Zacharias was filled with the Holy Spirit, and prophesied'' (Luke 1:15, 41, 67). ''And be not drunk with wine, wherein is excess; but be filled with the Spirit'' (Eph. 5:18).

He gives power.—''But ye shall receive power, after that the Holy Spirit is come upon you''; ''How God anointed Jesus of Nazareth with the Holy Spirit and with power'' (Acts 1:8; 10:38).

''Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Spirit'' (Rom. 15:13). ''And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power'' (1 Cor. 2:4). ''That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man''; ''Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us'' (Eph. 3:16, 20).

''For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance'' (1 Thess. 1:5).

He makes officers.—''Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business''; ''Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood'' (Acts 6:3; 20:28).

He sends missionaries.—''As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.''; ''So they, being sent forth by the Holy Spirit, departed unto Seleucia'' (Acts 13:2, 4). ''Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest'' (Luke 10:2).

He presents gifts.—''Now there are diversities of gifts, but the same Spirit.'' ''But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit'' (1 Cor. 12:4, 7-13).

‘‘God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will’’ (Heb. 2:4).

He directs personal workers.—‘‘Then the Spirit said unto Philip, Go near, and join thyself to this chariot’’; ‘‘And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more’’ (Acts 8:29, 39). ‘‘While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee’’; ‘‘And the spirit bade me go with them, nothing doubting’’; ‘‘And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world’’ (Acts 10:19; 11:12, 28). ‘‘For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things’’; ‘‘And were forbidden of the Holy Spirit to preach the word in Asia, but the Spirit suffered them not’’ (Acts 15:28; 16:6, 7).

‘‘And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ’’; ‘‘And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there’’ (Acts 18:5; 20:22; see also 23; 21: 4, 11).

He leads.—‘‘And Jesus being full of the Holy Spirit returned from Jordan, and was led by the

Spirit into the wilderness''; ''Then was Jesus led up of the spirit into the wilderness to be tempted of the devil'' (Luke 4:1; Matt. 4:1).

''For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God'' (Rom. 8:13, 14).

''This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh. But if ye be led of the Spirit, ye are not under the law''; ''If we live in the Spirit, let us also walk in the Spirit'' (Gal. 5:16, 17, 18, 25).

He bears witness.—''He shall testify of me'' (John 15:26).

''And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him''; ''Save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me'' (Acts 5:32; 20:23).

''The Spirit itself beareth witness with our spirit, that we are the children of God''; ''I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit'' (Rom. 8:16; 9:1). ''And that no man can say that Jesus is the Lord, but by the Holy Spirit'' (1 Cor. 12:3).

''God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will''; ''Whereof the Holy Spirit also is a witness to us'' (Heb. 2:4; 10:15).

''But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you'' (Matt. 12:28). ''Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen'' (Acts 1:2). ''How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God'' (Heb. 9:14; 10:28, 29).

''Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven'' (1 Peter 1:11, 12).

''And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God'' (Rev. 21:10).

''Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God'' (1 John 4:1, 2). ''And it is the Spirit that beareth witness, because the Spirit is truth'' (1 John 5:6, 7).

''I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit'' (Rom. 9:1).

Enables believers to speak in tongues.—''And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance''; ''For they heard them speak with tongues, and magnify God''; ''And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied'' (Acts 2:4; 10:46; 19:6).

''I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying''; ''I thank my God, I speak with tongues more than ye all'' (1 Cor. 14:4, 5, 18).

He Gives Life

''Except a man be born again, he cannot see the kingdom of God''; ''Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God''; ''That which is born of the flesh is flesh; and that which is born of the Spirit is spirit''; ''The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit''

(John 3:3, 5, 6, 8). ‘‘It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life’’ (John 6:63). ‘‘Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life’’ (2 Cor. 3:6).

He transforms and renews.—‘‘But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord’’ (2 Cor. 3:18). ‘‘Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour’’ (Titus 3:5, 6).

‘‘For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame’’ (Heb. 6:4, 5, 6).

He quickens bodies.—‘‘But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you’’ (Rom. 8:11).

‘‘For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit’’ (1 Peter 3:18).

He sanctifies.—‘‘That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit’’ (Rom. 15:16). ‘‘But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ’’ (2 Thess. 2:13, 14). ‘‘Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ’’ (1 Peter 1:2).

He gives liberty.—‘‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.’’ ‘‘That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit’’ (Rom. 8:1, 2, 4, 5). ‘‘Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty'' (2 Cor. 3:17).

THE FRUIT OF THE SPIRIT

''For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit''; ''Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit'' (Rom. 14:17; 15:13).

''But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law'' (Gal. 5:22, 23; also Gal. 5:5; 6:8, and Eph. 1:3).

''For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord'' (Eph. 5:9, 10). ''And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit'' (1 Thess. 1:6).

BENEDICTION

''For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.'' (Eph. 3:14-21.)

''The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.'' (2 Cor. 13:14.)

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